1852.

ERRY PECTORAL,
Colds, Hoarseness, Bron-
gh, Croup, Asthma and
edicines extant (and some
r the cure of pulmonary
ever been found which
ffects with this Prepara-
times, but at all times and in all
d throat where medicine can give
is pleasant to take, and perfectly safe
rections. We do not advertise for the
have tried it, but for those who have
known its value will not be without
they are secure from the dangerous
nd Colds, which neglected, ripen into

ssachusetts Institute was awarded to
Board of Judges in September, 1847
hree great Institutes of Art, in this
ns of the Ohio Institute at Cincinnati
rry Pectoral, by their government, in
ordinary excellence and usefulness in
ngs and throat.
nion founded on the long experience
of the port and city of
St. Johns, May 8, 1851.
ears' trial of your "Cherry Pectoral"
n what I foresaw from its composition
dicates and cures the coughs and colds
on are peculiarly liable.
not yet been discovered, nor do I know
n be made for the distempers of the
J. J. BURTON, M.D., F.R.S.
on a wasted constitution, not only in
thousand more:
Sudbury, Jan. 24, 1851.
th of July last I was attacked by a vio-
es of California. I returned to San
iving benefit from a change of climate
ceased, but was followed by a severe
ess. I finally started for home, but
the voyage. My cough continued to
arrived in New York. I was at once
as a victim of consumption. I must
icient reason to doubt what my friends
e I commenced taking your truly in-
ttle expectation of deriving any ben-
ould not receive these lines did I not
te to the afflicted, through you, that
of eight months, is fully restored. I
f your "Cherry Pectoral."
WILLIAM W. SMITH.
and from such men, no stronger proof
t be from its effects upon trial.
JAMES C. AYER,
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

For the Independent.

THE RELIGION OF THE MAGYAR.

The public reception of Kossuth in this city will long be remembered by thousands assembled on that occasion, as an event of thrilling interest—the cherished recollection of a life-time. When years shall have gone by, and the great battle is fought between Liberty and Despotism—when the down-trodden masses of Europe shall have entered upon the enjoyment of religious and political liberty—then aged men will speak to the young of Kossuth's visit to our shores, and his eloquent appeals for aid in the struggle of his native land for independence. He was received, not as the inhabitants of ancient Rome turned out to honor the return of her heroic generals from a foreign conquest, but as an exile from his home and friends; yet endeared to us as an advocate of those principles for which our forefathers manfully struggled through hours of darkness and peril, and which now constitute our pride as a nation.

By the Protestants of America—blessed beyond all other nations, wealthy, powerful, and free to worship the Almighty according to the dictates of conscience—his appeal should be met in a liberal spirit. Much is yearly given in aid of foreign missions, and even in Italy many have turned from the worship of images and saints, and taken the Protestant Bible for their guide through life and to happiness hereafter. But the establishment of a republican form of government in Hungary modeled after our own, would have a still greater influence in dispelling superstition and the power of a bigoted priesthood. This is well known, not only by the despotic governments by which Hungary is surrounded, but also by the Church of Rome, the priests and agents of which are stretching every nerve to arrest the advance of liberal principles.

While the Protestants of this country, comparatively indifferent to this subject, are enjoying the bountiful riches of their stewardship, regardless of the warning, "that from those who are thus blessed much will be expected," efforts are daily being made to prejudice the public mind against Kossuth and the cause of Hungary. The Wall-street organ of Austrian despotism stoops so low as to insult the nation's guest, charging him with designs of personal aggrandizement, and with cowardice. Rev. Mr. Roddan, in a recent lecture before the Catholic Institute of Williamsburgh, gives utterance to the following slander upon the Protestant females of this country in connection with Kossuth's mission:

"Having shown that *the Church* is the protector of the sacred relations of the family, it is clear that whatever has for its aim the overthrow of the Church is inimical to the family, to conservatism, and to government. Protestantism has that aim, and therefore Protestantism is inimical to the interests of the family and to the freedom and true dignity of womanhood. This may be considered offensive. Even so; it is the truth, and it should be spoken. *Whoever then may belong to Protestantism, a woman at all events should not. She should not be a revolutionist nor a socialist; and when she hears her brother or her husband shout for Kossuth, and sees him throw up his cap for the liberty for which he strives, she should utter a holy warning in his ear, for of that liberty the degradation of womanhood will be, must be, an inevitable result.*"

It is unnecessary to inquire what would have resulted from the utterance of such sentiments in regard to the Catholic religion by a Protestant in Spain or Italy at the present day: since in the latter but a short time ago a member of one of the noblest families was arrested and imprisoned for reading the Protestant Bible.

Now some may fold their arms and exclaim, "Is Hungary more likely to succeed in the establishment of a Republic than France? Has she not tried the experiment and ofttimes failed?" The best answer to such is in the following passage by Lamartine. Speaking of the religion of the French nation, he says:

"I know not, but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying; they live and die looking at the spectators, or at most at posterity. The republic of those men without a God has quickly been stranded: the liberty won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory. All ended in a soldier and some apostate republican travestied into courtiers. An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful and God non-existent! So finish atheistic revolutions!"

Now look at Hungary; study the character of the Magyar nation and the origin of their struggles for ages past, and what a different picture is presented to our view. When Luther by accidental perusal of the Scriptures became conscious of the impurity of the doctrines of the Church of Rome, and boldly denounced her iniquity, his appeal in behalf of liberty and the rights of conscience excited the admiration, and soon made converts of the Magyar nation. At the present time the Lutherans and Calvinists are nearly five millions strong. The heads of the Roman Church, indifferent at first to the preaching of the poor monk, whom they pronounced mad, soon became aroused to a sense of their danger, as thousands rallied under the banner of Reformation. The decree of excommunication was thundered forth against Luther, and the learned men of the Church sought to controvert the doctrines he preached. The decree he publicly burnt to ashes in the presence of his enemies, and before the assembly of nobles and churchmen of Europe put to confusion those who denied the truth of the revealed word of God. From the time of Charles the Fifth to the present hour, the religion of the Magyars has been to them the cause of bitter persecution. Their soil has been drenched in blood; countless numbers have perished on the scaffold; their habitations have been destroyed; and their wives and daughters dishonored by demons in the semblance of men. Yet though often overpowered, they still hold fast to their belief. "Allegiance to God, their first and great commandment; the second a sincere, perfect, hopeful, unfaltering self-reliance."

Should then the appeal for aid by a people who have suffered so much in the cause of religious freedom awaken but a feeble response in the hearts of those among us professing to be Christians? Do we mean anything when we exclaim "Thy will be done on earth," and yet remain indifferent while others are cut off from the enjoyment of that liberty of conscience which we regard as the brightest feature in our system of government? Give according to the means with which you have been blessed, and when Hungary shall burst the fetters of despotism, unborn generations will bear your contributions in grateful remembrance. J. C. P.

For the Independent.

IRRELIGIOUS STEAMSHIPS.

MESSRS. EDITORS:—Is it generally known that religious services are not allowed on board the California steamers? Such, it seems, is the case at least on one of them. I was one of a large company who sailed from New York, Dec. 26, in the Georgia (Capt. D. D. Porter), for Chagres. We left Havana Saturday, Jan. 3, and were soon far out in the Caribbean. Sabbath morn dawned on us, as bright and beautiful a day as you ever saw; hardly a cloud on the face of the sky, scarcely a ripple on the boundless sea; it was known that a clergyman was on board bound to Panama to labor as a missionary there, and the cabin passengers requested him to favor them with preaching. He consented, but when they sought permission from the captain he met them with a decided refusal. Soon after the steerage passengers sent the same request to the preacher, received the same answer, and the same result followed.

The only reason given by Capt. P. for his course, was "the danger of exciting bitter feeling among those of different denominations." How much credit for sincerity he deserves for this professed tenderness of the feelings of his passengers, is shown by the fact that all that day those so disposed were allowed without restraint to offend the eyes and ears of those who wished to keep the Sabbath holy, by card-playing, firing of pistols, and singing ribald and indecent songs, and by this also, that when a violent political partisan (Gen. Foote, of Miss.,) was on board he was requested by Capt. P. to make a speech—but he, out of regard to the feelings of political opponents, refused. Capt. P.'s real motive is shown by his remark to one of those who made the request—that "preaching is a nuisance, the world over."

Now, Messrs. Editors, has the captain of a vessel at sea any *right* to refuse his passengers the enjoyment of Sabbath privileges, when it would not interfere at all with the discipline or duties of the ship?

Again, here were near seven hundred human beings, of every class in society, some real Christians who were longing to hear the Gospel preached that day; some young men, sons of pious mothers, exchanging the restraints of home for a journey and a habitation full of peril to body and soul, for whom prayer is offered daily with tears, that they may, at least, not escape from all Gospel influences; some men of business, too full of cares to attend church at home, but having leisure to listen now; some ungodly men who never darken the door of a church at home, but who were more than willing to listen here, if for no better reason than to while away a tedious hour; and all, in circumstances as favorable to salutary and lasting impressions as any almost that can be conceived, desiring and requesting to hear a message from God, but denied, because a single man, having power, hates God and his truth.

Again, there were some on board who, as the event has proved, were enjoying their last Sabbath on earth, and who, for want of that sermon, *may* be now in hell! With what feelings will Capt. Porter meet those men at God's tribunal!

PANAMA, Jan. 14, 1852. J. R.

For the Independent.

NICARAGUA.

This country and its population present a wide field for remark. To a stranger there is much that is interesting, but for the most part it is an interest deeply tinged with sadness. We see here a climate and soil of almost unsurpassed excellence; a country rich in all the natural endowments which men are accustomed to seek for; yet this fair heritage has been despoiled and neglected until now it is well nigh in ruins. The productiveness of the soil is very great: the range of articles cultivatable is almost unbounded; yet with all these advantages one sees here hardly anything but universal decay. The population are ignorant and lazy, and worse than all, priest-ridden. Such are causes enough why one's interest in this beautiful country should be so tinged with sadness. The munificent gifts of the Creator have been so abused, so trampled on, that one indeed cannot wonder at the results we see everywhere.

Revolutions have perhaps more than any other cause tended to destroy the country. These have been of almost constant occurrence, though of late they have been checked, and we hope the time has gone by when the peace and prosperity of this people shall be any longer at the mercy and disposal of a handful of military chiefs with a vagabond army, or rather troop, for there is nothing in all Central America that can aspire to that name. This place particularly has been the sufferer in these petty contests, and it is now, for the most part, in ruins. Just at present there are some signs of improvement: a few buildings are going up, and the city is to be improved in some degree. The country about is under better cultivation than that round Grenada; the climate is, I think, pleasanter; and the scenery more picturesque. The people are hospitable, but the great majority are deeply ignorant; and even the few people who have any education do not seem to have ideas reaching beyond their own country. But perhaps of this I ought not to judge *too* generally, for I have not yet been in the country long enough to see all, perhaps the better part of the population.

Among all her sins, Rome has much to answer for here. She has set her foot on the neck of this people, and for long centuries kept them prostrate in the very dust. She has taught them through her priests to be licentious, to give themselves over to every base passion of the heart; she has withheld from them education, which only can make freedom a blessing; she has gathered up all the wealth of the country into her lap, and but for the bounty of the Creator would have left the people to starve. And in return she has given them only superstition, and feast-days and fast-days—and in this way even contrived to rob them of almost half their time. Such in brief is what Rome has done in this country; and if ever prosperity blesses it, her reign must be broken, and the leaden scepter she has swayed over the energies of the people must be exchanged. God grant that that day may not be far off.

Of late the attention of foreigners has been turned to this State, and indeed to all Central America. Many Americans have settled in the country, and more are coming. But to those who are coming I would say, Come prepared to endure the ignorance, obstinacy, superstition and laziness of the people; come prepared to meet with discouragements, and delays, and very many disagreeable crosses you are not used to at home; come prepared to *persevere*, and you will succeed. The climate is delightful, the country healthy, the soil rich, and nothing remains wanting but skill and labor.

The Germans have turned their eyes hitherward, and their agents are now endeavoring to negotiate with the Government for a grant of land, in order to bring over a large number of emigrants from Germany. If the country is ever settled by such a population its prosperity is inevitable. THETA.

Rivas de Nicaragua.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, March 1, 1852.

MESSRS. EDITORS:—Our cold weather has held on stoutly and stubbornly. February 20 the Penobscot Bay was frozen over from Belfast to the Island, an event which has not occurred so late in the season since the year 1813. We have now had uniform good sleighing for the space of three months; and we expect to have it for another month, and if it should prove six weeks we shall accept it and be thankful. Many of late have been fleeing from this cold region, to the more genial and the golden region of California. The emigration the past winter has been startling, almost terrific. Men comfortably situated and doing well have not been satisfied; have pulled up and gone off, leaving families and friends behind. That there is anything in California to call out such a rush in that direction, anything to sustain the expectations of the vast multitudes who go, no thinking man believes. Indeed those who have had their faces set toward that country are beginning to take a different view of the matter; their excited brains are getting cooled and sobered: the true facts in the case are coming to be understood; and many who had decided to go, made all their arrangements, purchased their tickets, have now decided not to go. The wisdom of their decision will doubtless abundantly appear.

Our temperance matters stand much as they have done. Our law continues to do well for us. But we have a battle before us: and if we are to fight it all alone I don't know what will become of us, or what will become of the law which is so loudly receiving the plaudits of the country. Our hope has been, that some other States would coöffirm the principles of this law, and so help us to stand. If the law encounters rejection from all the Legislatures of the country, the fear is that its fate will be repeal at home, and then rum shall have its jubilee and drunkenness its millennium; and trade shall have no obstruction to its greatest prosperity—trade must go on; the world may go down,—may become a Sodom, the subject of far worse fires than burned the cities of the plain. But we will hope still, and not believe that the line of demarkation between the human and the hellish is so small and faint as the above expressed fear supposes: and as the fact, if it come, will prove.

We have recently a new steam propeller come upon our coast, to run between this and Boston. She is mostly owned, and is controlled by merchants on this river; and it is interesting to learn that at a late meeting of the stock-holders it was voted, that "The Eastern State" be permitted to carry no spirituous liquors as freight, except when such liquors are lawfully *in transitu*. I state this fact as indicative of public sentiment, and so inform your readers, that if any of them coming east wish to ride where there is no rum, here is afforded a pleasant opportunity.

The course of twelve lectures before the Mercantile Association of this city has been going on for some time, and is now verging to its completion. There has been great interest in the course; the attendance is large, to the utmost capacity of the room where they are delivered. The Association adopts a very generous policy in regard to these lectures, sparing no expense to make them of the very highest order. We hope no gentleman of literary standing who may be invited to lecture before the Bangor Mercantile Association will decline through apprehension that he will not be well and liberally treated. The first lecture was given by Rev. A. L. Stone, of Boston, upon Hungary and Kossuth. It was an able and enthusiastic performance; here as elsewhere enthusiastically received. For fervid, and gorgeous, and gracefully delivered declamation, Mr. Stone has few superiors among us.

The second lecture was given by Rev. Mr. Judd, of Augusta, on the Uses of the Beautiful. The lecture might be described as a compound of brilliancy, and drollery, and oddity.

The third lecture was by Gov. Briggs of Massachusetts, on Popular Education; a subject rather perilous for its triteness. But we had a good wholesome lecture, and to most very satisfactory. The Bible was introduced and remarked upon in a strain worthy of that book of books. Gov. Briggs showed considerable oratorical talent—touched now and then the chords which ever vibrate in quick response to the hand of the master. It was manifest all through that the lecturer's words received a peculiar force from the profound respect all felt for the man.

The fourth lecture was given by Prof. Shepard, of this city, on Dean Swift—introduced to us as, on the whole, the most remarkable character, political and religious, of the time of Queen Anne—an enigma in human character, a clergyman, a politician, the companion of Harley and Bolingbroke, the detester and the redeemer of Ireland; a great writer, a great libeller, a great hater; a character from which much may be learned, in which there is little to be copied, almost everything to be avoided.

The fifth lecture was by Rev. Mr. Smith, Episcopal clergyman of this city, on Social Progress. Mr. Smith was followed the next week by Rev. Mr. Battles, Universalist minister of the city, on the same subject—not a designed but accidental agreement in choice of subjects. Though starting from the same point they did not run into each other, but into very opposites: Mr. Smith taking the high conservative sweep—Mr. Battles the thoroughly radical.

Rev. Mr. Maltby of the Congregational church, gave the seventh lecture, on Africa, spoken of as very able and instructive.

Rev. Mr. Storrs, of Brooklyn, N. Y., gave the eighth, on the Legacies of the Past: and the ninth, on Music, the Elements of its Power. The estimation with which Mr. Storrs and his lectures were received will be sufficiently indicated by stating the fact that, on the second evening the hall was packed full notwithstanding a thick and severe snow-storm that had been raging all day. Your correspondent could say more, but remembers that some things sincerely and soberly said in the same direction, some year or two since, were exscinded from the letter, and fears that a similar strain now, should it fall into the same hands, might share the same fate. He will say, however, that the late visit of Mr. S. to our city is remembered with great satisfaction by all who heard him.

The tenth of the course was given by Rev. E. H. Chapin, of New York, on the Ideal and the Actual—a brilliant performance.

These courses of lectures are taking great attention all about, and something will be done by them. The tendency is to run into what is light, flashy, merely entertaining, so that the substantial and instructive shall be too much lost sight of. We say, as these lectures are destined to go on, at least for the present, and as they will exert an influence, let substantial and scientific men, men of faith and of might, go into them, and help keep them in the right hands and on the true basis, that good and not evil may result.

A veteran in our Maine ministry has recently fallen by death. I refer to Rev. Josiah Peet, of Norridgewock, who left Andover in 1811—of the third class that left that Seminary. He came soon into this State as a missionary, and has labored in Norridgewock and vicinity nearly up to the time of his death. A few weeks since he was smitten with palsy, while engaged in preparing for the Sabbath. Mr. Peet's is a case to show how much may be done by character, joined with respectable abilities, and patient steadfast working. He was not what is called a popular man; would make no *great* impression from the pulpit; was no orator; had a slow and defective elocution: but he had capital sense; he made everybody love and respect him; not a tongue has a syllable on it against Mr. Peet. Those who did not feel his preaching felt his example; and though he brought down no great and resounding strokes, yet his long, diligent and timely striking has left its beneficent marks upon that place and the whole region. Mr. Peet, as a shifting man, would have done very little—as a stable man, by the acquired momentum of character and influence, he has done a great deal for the cause of Christ. Many brilliant and taking men have done far less than he. He was a faithful man, and a good minister of Jesus Christ. His brethren in the ministry greatly loved him; and his memory will be long cherished and revered by the good.

KENDUSKEAG.

For the Independent.

THE REVIVAL IN HARTFORD.

HARTFORD, *March* 3, 1852.

GENTLEMEN:—You have briefly noticed in your paper the fact of a revival in this city, and it may not be uninteresting to your readers to be made acquainted with the particulars, so far as it is proper to lay them before the public.

It is now nearly ten years since there was a pervading interest in religion in this community, and, as might be expected, the state of spirituality in the churches and of morals among the ungodly, had become lamentably low. Of late years the business of Hartford has considerably increased; railroads have been made in various directions, manufactories have been erected, the population has advanced, and a tide of outward prosperity has rolled in. In the absence of an outpouring of the Holy Spirit, the piety of the churches gradually sunk, till few were found at the meetings for prayer, and the mass of professors were scarcely distinguishable from the world. Meanwhile intemperance gained ground, the young men became dissipated, the young ladies were gay and frivolous, and a generation of youth between the ages of fifteen and twenty-five filled our congregations, of whom scarcely any were converted. In addition to worldliness and vice, the Spirit of God was grieved by various theological errors and ecclesiastical differences. Many had become skeptical on the subject of revivals: for in their absence, Christians not being engaged in them, and having grown cold in religion, took to speculating on their evils, and in this unbelief and distrust they supposed, erroneously as it appears, that they had the support of Dr. Bushnell. Hence, not only were Christians backsliding, but were opposed in many instances to the use of those vigorous and special means which seemed necessary to their being revived. But a worse obstacle still, was the difference among the ministers arising from the supposed heresy of Dr. Bushnell, by reason of which two of the ministers had for several years conscientiously refused to exchange with him, or to enter into any united religious meetings with him—an attitude which of course bred ill-will between the churches. Theological warfare always flourishes in a dry season, and as nothing better existed to occupy public attention, a great zeal was fostered for orthodoxy. This thought was forcibly impressed on my mind the other day, when a gentleman from Bridgeport stated that there had not been a revival there for about twenty years. I thought I could understand why so much earnestness had been exhibited in that quarter in behalf of mere doctrinal soundness. No doubt the Hartford ministers have been sincere in their views and conduct, and have acted as they thought the interests of religion demanded; but amid backslidden churches, how easy it is to over-estimate our Shibboleths and under-estimate practical piety.

In this state of things, the Fourth Congregational church (Rev. Mr. Patton's) and their pastor invited Rev. Charles G. Finney to commence a course of special labor with them, hoping to secure a revival in their own congregation, and perhaps to lead on to a better life in all the churches, though no decided expectation was entertained of direct and full co-operation on their part, it being known that prejudices were indulged by many against Mr. Finney, as the expounder of Oberlin theology. Mr. F. came at the end of December, and began to preach in the Fourth church. But great difficulties in the way of a revival were in that church, growing out of disagreements and contentions respecting some of the deacons. Several weeks elapsed before these were removed and the church enabled to act with union. Hence the preaching was for some five weeks *wholly* directed to Christians, to convict them of sin. Dr. Bushnell took Mr. F. by the hand from the very outset, and threw his personal influence at once in favor of the work. Dr. Hawes, desiring to act with proper caution, used measures for some time to satisfy himself that Mr. Finney was sound in doctrine and prudent in action and method. Having by personal conversation and repeated attendance on the meetings, become convinced that there was no reason to withhold his co-operation, he came forward as a candid Christian minister and declared his willingness to give the work his countenance and aid. Still, for some weeks the meetings were responsibly sustained only by the Fourth church, Mr. F. having preached, however, by invitation, once or twice for Drs. Hawes and Bushnell. It was then concluded that the three churches should unite in adopting the meetings, which has been done for several weeks, in this way: Mr. F. preaches twice on the Sabbath and four times during the week, taking the churches on successive days, and a union prayer-meeting, conducted in turn by the pastors, is held four afternoons in the week, passing from church to church with the evening services.

The preaching has been both practical and doctrinal, and amazingly close, pungent and thorough, tending to "break up the fallow ground." Mr. F. has nothing of the nature of wildfire and fanaticism in his preaching or measures. He addresses himself with remarkable singleness to the intellect, rousing the conscience and pressing the will, but appealing scarcely at all to the sensibility. Not a few heard him at first with little or no interest, owing to the length of his discourses, the lack of polish in his style, the colloquiality of his preaching, which is extemporaneous, and the somewhat dry manner in which he commences and often continues for the first half-hour; but in proportion as they repeated their attendance, were they favorably impressed, and particularly so, when their minds were aroused to consider simply the truth which was uttered, and which was brought forth with a clearness and cogency seldom equaled, and an instructiveness to clergy and laity which will not soon be forgotten.

With reference to the results, I would first allude, with gratitude to God, to the union and fellowship which has been to a good degree restored among the ministers and churches which have engaged in the work. If nothing else had been accomplished, this would alone repay the outlay of time and labor. There is reason to believe that a work of permanent good has been done in this respect, and that hereafter we shall all be found standing side by side in the belief and defense of evangelical doctrine, and the practice of that genuine piety whose essence is love. As the next result, I would advert to the conversions among church members. These have seemingly been not a few. Mr. F. has preached so pure a gospel and held up so high a standard, that many self-deceived professors have renounced their hopes and gone into the inquiry-meetings and there found Christ in reality; while true Christians have been deeply searched, greatly humbled and clearly brought out into a new state of advanced spirituality. It is true, however, that a very large portion of the church members have not been reached, partially from prejudices and similar causes, and partially from the fact that the meetings have been held in three different churches, so that the congregations have not been composed of the same persons, and no one church has been continuously acted upon. As to the result among the impenitent, it is impossible to speak with certainty. There has been no attempt to count converts, of whom there are probably many. Sometimes, particularly on Sabbath evenings, as many as four hundred have gone into the inquiry-meeting, even when the invitation has been guarded. A few of the middle-aged have been reached, but the overwhelming mass of inquirers are the young from fifteen to twenty-five, of whom a nobler company in appearance cannot be found on the face of the globe. Female prayer-meetings have been largely attended, in connection with which, as also otherwise, Mrs. Finney's labors have been invaluable. That this work may be permanent in its effects, is both the prayer and hope of many who long for something more abiding in the piety of the churches.

Yours, truly, TENNENT.

For the Independent.

NEWS FROM INDIA.

The Hindoos are emphatically a *stationary* race, inimical to innovation or progress even. They have great respect for antiquity—as their fathers believed and spoke and acted, so must they. In justification of any notion or practice for which they cannot give a better reason, they are content with saying, "so did our fathers." Caste has much to do in sustaining this feature of Hindoo character. But caste, with all its accompanying evils, is destined, in the providence of God, to vanish before the light of truth: and already are there indubitable signs of its waning tendencies. The work of innovation and reform has commenced, and though it progresses slowly, it is sure and powerful, and clearly shows the wonder-working hand of God. Some of the signs of the progress of things in India are brought together in the following extract from Mr. Hume, under date of Bombay, Nov. 15, 1851:

"You know that everything good gets on slowly in India. But great changes are in progress, and things are gradually moving on at a more rapid rate. The law securing the rights of converts is now in full force throughout India. A new law providing for marriages by ministers and missionaries of all denominations has also just been passed, which puts this subject on a much better footing. [Hitherto all marriages solemnized by ministers or missionaries belonging to any other than the established church were null and void in the sight of the laws of India. This restriction, which has long been felt to be unjust and dishonorable to the government, has now, after much petition and remonstrance, been removed.] They are laying down the rails on our Bombay railroad [from Bombay to the foot of the Ghauts] and the whole work is rapidly progressing towards completion. In a few years more it will pass over the Ghauts and go on to Madras, Calcutta, the North-west, &c. The mail to and from England more generally goes in from 25 to 30 days; and when the railroad in Egypt is completed, and other improvements effected, we shall get it in 20 days. The Egyptian railroad is determined on, and the engineers are on the ground. Regular steam navigation has just been opened on the Indus between Karachee and Multan, which brings us into immediate connection with the Panjab and all the valley of the Indus. All the Panjab missionaries, civilians, &c., will go and come by this route. No one will ever think of going by Calcutta or any other way. The Sanscrit College at Poona is abolished, and the Poona College, on the plan of the Elphinstone Institution, established in its stead. [The Sanscrit College, whose object was to promote the study of the Sanscrit language and Hindoo science, was established soon after the East India Company came in possession of that part of India, chiefly in order to gratify the wishes of the natives by allowing the appropriations which had long been made by the native princes to literary and religious Brahmans, to be devoted essentially to the same object. Such a connection between the government and Hinduism has long been felt to be inconsistent with the professed neutral ground of the government on the subject of all religions. Now it has become an institution for the promotion of true science.] The activity of the native mind, especially in Bombay and other large places, is constantly increasing. Among the better educated there is doubtless a considerable tendency to infidelity; but there is also a great deal of conviction of the truth of Christianity. Not a few are fully convinced of its truth, and are more or less inclined to openly embrace it. I should not be surprised at any time to hear of numerous accessions of the best educated and most influential young men to the Christian church. Several of this class were baptized in Calcutta a few months since, which caused a great quaking in that city. Large meetings were held to consider what should be done to stay the progress of the Gospel; and it appeared at one time probable that the rules of caste would be formally relaxed in hope of getting back the converts into the pale of Hinduism. Probably it will come to this soon, and thus one of the great barriers to the progress of the truth will be in a measure removed. For some months Bombay has been greatly alarmed by reports that a number of young men were soon to be baptized. Much excitement too has been occasioned by a society of young men, whose object is to bring about the re-marriage of widows, female education, the abolition of caste, &c., &c. Their doings are all secret, for 'fear of the people;' but they will come to light ere long. In all the larger places the natives are moving in the matter of female education. And there is on all sides a growing desire for reforms and changes. Still the number of converts is small. God in his providence seems to be working far faster than his church is doing. We need more earnestness and power among Christians. We need an abundant outpouring of the Holy Spirit, and then we shall on all sides hear the anxious inquiry, 'What shall I do to be saved?' May the Lord have mercy upon this great land, and make bare his arm in our midst."

This brother, from the midst of the upheaving elements of Hinduism, calls upon the writer, who has been obliged to retire from the contest, to "seek to excite the Lord's people in highly favored America to more importunate supplications and to greater liberality in behalf of the multitudes in heathen lands who are perishing for lack of knowledge." This I hope will be the result of giving these facts to the public. Here let me express the growing conviction of my mind that the greatest obstacle to the success of missions is found in the state of the church. She withholds her prayers and her contributions, without which God cannot consistently accomplish the work of a world's salvation. Every external obstacle to the subjugation of the world to Christ seems to be yielding, and shall the soldiers of the cross fail of being val

fellow-citizens do not see this, and therefore they seem ready, to a great extent at least, to open their hearts to the illustrious Hungarian. But their leaders see it, and therefore Archbishop Hughes has publicly denounced Kossuth as a "humbug."

Our hope that Hungary may become a barrier to the progress of spiritual despotism on the one hand, and of the chaos of social anarchy on the other, is founded on the character of the people, on the nature of their institutions, on the strong element of Protestantism still subsisting among them, and on the character of their leaders. Taking this general view of the whole subject, we rejoice in the sympathy everywhere manifested in Kossuth, and in the cause which he advocates with so much devotion and eloquence.

III. All that we have yet said, however, may be admitted, and yet his success would be hopeless, if the principles he advocates be essentially unsound. Those principles are, first, That every nation has a right to determine for itself its own internal polity; and second, that the violation of that right on the part of any foreign power, justifies and calls for the intervention of other nations, to prevent or rectify such violation. Both these principles we hold to be so nearly self-evident, that clearly to understand them is all that is necessary for their general recognition.

1. To understand the former of these principles, viz., that every nation has a right to order its own internal policy, it is necessary to determine what is meant by a nation.

A nation is an individual, self-governing, political community. It is an *individual* community as opposed to component parts of a larger political body, such, for example, as towns, counties, provinces, or states. Texas was a nation before her annexation to our political union; now she is but a component part of the one nation, of which all the states are the elements. Scotland was once a nation, but since the Act of 1712, she is a component part of Great Britain. The second clause of the above definition declares a nation to be a *self-governing* community; that is, it has its own particular constitution and legislative and executive powers. It governs itself. It is neither governed by another community as a province, nor, as a canton or county, does it merely form a part of a self-governing body. As a *political* community a nation is distinguished from the church, as it is an union for political purposes. The unity, therefore, which belongs to a nation, does not depend on unity of race, nor of language, nor of territory. The Highlanders of Scotland or the inhabitants of Wales cannot say, We are no part of the British nation, because we are not Anglo-Saxons: nor can the Croats say, We are not Hungarians because we are not Magyars. If Cuba or the Sandwich Islands should be received into the American union, they would form a part of our nation, though geographically separated from us, and though peopled by men of other races and languages. The limits and constituent elements of a nation are historically determined, and when so determined, they cannot be capriciously altered. If a man is born a member of a certain family or race, he cannot alter that fact, and so, if a given territory or people is, in the course of Providential events, made a constituent part of a nation, it cannot at will sever this bond. No county in New York, or department in France, or particular race in Great Britain, can rightfully claim a separate national existence, any more than the hand can say, because it is not the eye, it is not of the body, and, therefore, is not bound to act as part of one organism. On the other hand, the individuality of a nation is not destroyed by its having the same sovereign as another nation. Hanover was no part of Great Britain, though the King of England was also King of Hanover; nor does Hungary cease to be a nation though the Emperor of Austria is the King of Hungary. These simple and obvious principles, Kossuth wisely insists upon, in order that his position may be properly understood. In asserting the right of every nation to order its own internal affairs, he is not preaching any disorganizing doctrine, he does not desire to sever all existing political associations, and reduce everything to chaos. He does not assert that the different members of the same nation may dissolve the bond which unites them, and that every race, county, or family may set up for itself as an independent body. He simply asserts that these individual, self-governing, political communities, or nations, which stand side by side on the face of the globe, have equal rights, and that one has no authority to interfere with another in the exercise of a right common to all.

The soundness of this principle no American will question. It is a necessary sequence of the doctrine of the sovereignty of the people. It can be questioned only by those who adopt the patriarchal theory of government, and teach that a nation has no more right to change its sovereign or its form of government, than a family has to change its parent. This theory, however, is a mere figment. It has no historical foundation. No existing monarchy has arisen out of the development of the patriarchal principle. They all rest originally on force. The father of a strong and prosperous family, claiming the members of all neighboring families as his children, and forcing them to submit to his authority, does not make him a patriarch. It is not worth while, however, to argue this point. The right of every nation to order its internal affairs is not denied by any with whom we have to do.

There are two obvious *limitations*, however, to this right, and consequently to the doctrine of non-interference. The right in question is of necessity limited, in the first place, by *the laws of God, or the eternal principles of right*. Hence no nation may disregard with impunity. Should, for example, Austria, on pretense of ordering her own affairs, decree that all Protestants should, on pain of death, become Romanists, she would violate one of those higher rights of humanity to which all political rights are subordinate, and which all men are bound to sustain in their integrity. All neighboring nations, therefore, would not only have the right, but be solemnly bound, to say to Austria, "You shall not execute any such decree." Who does not justify the interference of Cromwell to prevent the extermination of the Waldenses? Who doubts that Christian Europe was bound to arrest the massacre of the Greeks by the Turks? These are cases too plain for argument. They are determined by the instinctive impulses of our nature. No man could stand by and see a father murder his children, on the ground that every man has a right to order his own family concerns. The right of self-government, therefore, on the part of nations is necessarily limited by those rights of humanity, or general principles of justice, which lie at the foundation of human society, and without which society cannot exist.

A second limitation, (which is indeed included in the former,) is that no nation has a right to make such a use of its privilege of self-government, as *to interfere with the rights of neighboring nations*. Every man is entitled to the free use of his own property; but he cannot so use it as to create an intolerable nuisance to his neighbors. This is plain enough *in theo*. Cases however may arise in which the application of the principle may be a matter of doubt. In the case of individuals it is the province of the constituted authorities to determine what is and what is not a nuisance: but in the cases of nations the public sentiment of the world is the only tribunal. When France interfered to put down constitutional government in Spain, under pretense that freedom there endangered despotism at home, it was an abuse of this principle which met with general reprobation. So when Russia, Austria, and Prussia, pronounced Poland a nuisance, and proceeded to partition that ill-fated nation, they committed a great political sin, the punishment of which they cannot escape. But if a nation allows itself to become a nest of robbers or pirates, exercising no control over its people to prevent their preying upon their neighbors, as was the case with some of the Barbary powers, then other nations have the right to interfere and abate such public nuisance. There is no such thing as absolute independence. The human family is one. All men are subject to God and his law: all families and nations are subject to the general principles of justice, and are bound to abstain from such a use of their respective rights as would interfere with the rights of others. With these limitations, however, the principle that EVERY NATION HAS A RIGHT TO ORDER AT DISCRETION ITS OWN INTERNAL AFFAIRS will not be questioned.

2. The other great principle for which Kossuth contends is, that when this right of self-government on the part of one nation is interfered with by a foreign power, other nations are bound TO PROTEST AGAINST SUCH INTERFERENCE, AND, IF POSSIBLE, TO PREVENT IT. Few persons will question the correctness of this principle in the *abstract*, however much they may differ as to its *application*.

(1.) It follows as a necessary sequence from the brotherhood of men and the community of nations. As individuals, as families, and as nations, we are bound to prevent injustice, and to promote the welfare of our fellow-men. No man liveth for himself, neither can any nation confine itself to a regard for its own interest, and turn a deaf ear and a clenched hand to the sorrows and wrongs of all other nations. We must, if we would discharge our duty to God, if we would develop and exercise the higher principles of our nature, and if we would advance the general progress of civilization and of human well-being, we must do to others as we would have others do to us. We must feel and act, not as isolated individuals or communities, but as parts of a general brotherhood of men and family of nations. There is nothing Quixotic in this principle. It does not imply, in its application to individuals or families, that they should neglect their own affairs, and officiously intermeddle in the affairs of others. Neither does it imply that nations should undertake, regardless of consequences, to redress all grievances in every part of the world. Benevolence, whether public or private, to be beneficent must be guided by wisdom. But it does not follow, because officiousness on the part of individuals is offensive and injurious, that every man may say "charity begins at home," and make no effort to relieve the woes or to redress the wrongs of his fellow-men; nor may nations make the same cold maxim an excuse for making their own immediate interests the sole object of attention. The principles which regulate the benevolent intervention of individuals or of nations are, that the case be of sufficient importance, that such intervention be effectual, and that the intervention does not promise to produce more harm than good. Because it would be absurd for the United States to attempt to prevent one African tribe from murdering another, it does not follow that it would be absurd to prevent in Cuba such a massacre as that of St. Domingo. Because I may not interfere to prevent my neighbor scolding his wife or whipping his children, may I not prevent his murdering them? Let the conditions above specified concur, and then the duty of intervention becomes imperative. It is one of those great duties which we owe our fellow-men, because they are our fellows, because they are children of the same Parent, and because selfishness in individuals or in nations is a sin against God.

(2.) But again, the principle in question arises out of the right of self-preservation. There are certain principles necessary to the security of nations, and these it is not only the duty but the interest of all nations to maintain in force. If, therefore, the low ground be assumed, that nations cannot act on the principles of morals which govern individuals, but must act with an exclusive regard to their own well-being, even then it is imperative in them to secure the faithful observance of the law of nations, on which their security and prosperity depend. If the right of a nation to interfere with the legitimate exercise of the right of self-government on the part of another nation, be once admitted or allowed, then all security for natural independence is destroyed. Force, and not justice, becomes the ruling principle of the world; nations hold their rights by sufferance. It is, therefore, the obvious interest of the nations of Christendom to enforce the principle of non-intervention.

(3.) The principle for which the Hungarian patriot contends may be said to be a recognized part of the law of nations. It has lain at the foundation of European policy for centuries, and it has been formally adopted and acted upon by our own government. It lies at the foundation of the old doctrine of the balance of power. When one nation threatened to encroach upon its neighbors, and to obtain a dangerous preponderance, other nations interfered to prevent it. France, under Louis XIV., endeavored to absorb the Netherlands, and make Spain its vassal. England and Austria combined to arrest its progress. When Russia threatened to swallow up Turkey, England, France and Austria said: "Stop," and she did stop. Intervention, therefore, to prevent aggression, is a recognized principle of European policy. It is too clearly the American principle. We have said to the world, we would not allow the interference of European powers in the affairs of South America. We have said we will not consent to Cuba's passing into the hands of any of the maritime States. We threatened to set the world on fire to prevent the suggestion of the thought of the intervention of England in the case of Texas. What is all this but intervention to prevent intervention? What difference does it make, as to the principle itself, where it is applied? Men, governed by formulas, admit the propriety of the principle as applied to this continent, but insist that it is the settled policy of our government not to interfere in the affairs of Europe. Would that such men had soul enough to appreciate the great Magyar's distinction between policy and principle! It may have been, and it still may be, impolitic in us to interfere in the affairs of Europe, but what has that to do with the principle? It would be impolitic in a child to attempt to disperse a mob, but does that prove mobs must not be dispersed? It might be impolitic in us to interfere between the Russians and Circassians, but does that prove we should allow Russia to kill Mexico? The question of principle and the question of policy are distinct. The former is immutable, the latter is variable. The *right of intervention* to prevent aggression is the *principle*—the *application* of that principle to special cases is a matter of *policy*.

It will be seen that the two principles, which we have been considering separately, really resolve themselves into one, viz.: The principle of non-intervention. NON-INTERVENTION IS THE RULE. What are the *exceptions*? These, as we have stated, are: First, when any family or nation in the exercise of the acknowledged right of self-government, violates the higher rights of humanity, or when it interferes with the security or rights of its neighbors, then other families or nations have a right to interfere to prevent or abate the evil. Second, when one family or nation, without just cause, interferes to prevent the legitimate use of the right of self-government on the part of any other family or nation, then others have the right to forbid or to redress such intervention.

This right and duty of intervention, however, even in the cases and with the exceptions specified, is subject to the following obvious limitations. First, *to cases of sufficient importance*. Because I may interfere to prevent my neighbor murdering his children, it does not follow that I may prevent his whipping them, even though he may do it unwisely or cruelly. Because all Europe was called upon to prevent the massacre of the Greeks, it does not follow that England or Prussia have the right to prevent France becoming a military despotism. France can take care of herself, and if she chooses to have a master, other nations have no right to forbid it. Second, there must be a fair prospect of intervention being *effectual*. This needs no illustration. It is always ridiculous to attempt more than we can accomplish. It would be absurd in the Duke of Brunswick or King of Hanover to interfere with the movements of Russia. Thirdly, intervention must not involve *the sacrifice of interests more important* than those upon which the intervention is intended to secure. I am not bound to prevent one neighbor setting fire to another neighbor's house, if thereby I render certain my own death and that of my children. Neither is one nation bound at the expense of its own liberty or well-being, to interfere for the prevention of aggression on its neighbors. But while no individual or nation can be required to sacrifice its own welfare for the benefit of others, yet every individual and every nation is bound to prefer a higher good of another to a lesser good of its own.

How do these principles apply to Hungary? Is that a case of *sufficient importance* to justify intervention? We answer, Yes. The injustice which she has suffered, the wrongs which she now endures, her right to be an independent nation, the immense interests, political and religious, involved in her fate, the gross outrage on the law of nations committed by Russia, all conspire to prove that her case is one which justifies and demands intervention to protect her from foreign aggression.

But would our intervention in her behalf be *effectual*? Here, alas! we fear our case breaks down. We do not believe Russia would regard our simple protest; and if we attempted to enforce that protest by arms, what could we do? Enough perhaps to exasperate the fierceness and to increase the miseries of the struggle, but not enough to determine its issue. Russia is too near, and we too far off from the field of contest, to enable us to assist with anything like the power with which she can oppress. This, however, is a question for statesmen. We are concerned only with principles. We are clear that if our intervention by word or deed can prevent Russia again crushing Hungary, we are bound to interfere. Or if this object, although too much for us to accomplish alone, could be accomplished by the joint action of constitutional governments, then we are bound to participate in such action, and to do all we can to facilitate it.

As to the third point, is the end to be attained *worth what intervention would cost*? We answer, Yes. It might cost us nothing but a protest. It might cost us a war. In either case the end is worth the sacrifice.

There is one most solemn duty, however, resting upon nations in connection with this subject. Let them beware of raising false hopes. Let them weigh well their words, and be careful not to say more than they stand ready to make good. At the same time let them remember that power is a talent, for which they must give an account. If they use that power only for selfish ends, it will sooner or later work their ruin. If they use it in obedience to God's will, and in the promotion of justice and humanity, they will be established forever. KNOX.

A GOOD ACTION.—Three things enter into the composition of a good action, scripturally so considered: these are a right *principle*, a right *rule*, and a right *end*.

The right principle is the love of God.	2 Cor. v. 14, 15.
The right rule is the Word of God.	2 Tim. iii. 16, 17.
The right end is the Glory of God.	1 Cor. x. 31.

"My grace is sufficient."—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."—"He that saith he abideth in Him, himself also so to walk, even as He walked."

Be all my heart, be all my days,	1 Thess. v. 23.
Devoted to thy single praise;	Col. i. 10.
And let my glad obedience prove,	John xiv. 21.
How much I owe, how much I love.	2 Cor. viii. 9.

The Independent.

NEW YORK, THURSDAY, MARCH 11.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

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THE WAR OF BISHOPS.

Again the drum ecclesiastic beats to arms. The unity of "the Church" is threatened. The successors of the Apostles are furnishing fresh proof of their legitimacy by a "contention" exceeding in sharpness that of Barnabas and Paul. The diocese of New Jersey is the arena; and GEORGE, Lord Bishop of New Jersey—we give his title as it was superscribed upon letters and parcels addressed to him from England after his visit to that country—is at once the occasion of the dispute and its most violent party. Rumor has long been busy respecting the incumbent of the see of Burlington—the rector of St. Mary's, and the presiding genius at Riverside. His warm espousal of the falling fortunes of his suspended brother of New York was broadly ascribed not to the generous impulses of a noble Christian heart, but to that "fellow-feeling" which "makes us wondrous kind." Of late years, however, rumor in that quarter has been so effectually hushed, that with a charity that "thinketh no evil, and rejoiceth not in iniquity," we have read the devout poetic musings of Bishop Doane with an edification unembarrassed with a suspicion that he was other than the holiest of saints, and subject only to that measure of detraction incident to a godly profession. To be sure in the expose of his affairs at the time of his financial failure, the items of wine and confectionery seemed somewhat large to persons not initiated in the style of living suited to a bishop, but his own diocesan Convention soon after refused to entertain any charges of delinquency against him, and we were assured that his indebtedness to the amount of more than a quarter of a million of dollars—an indebtedness involving many of the mechanics and tradesmen of Burlington in deep embarrassment—was owing to the fact that "his hope is too confident, his trust is too strong," and that he is "improvident in expenditure" in the service of the Church.

Quite recently charges of dishonesty in business transactions have been revived against the bishop, and have assumed a more tangible and responsible shape. Four laymen of respectable standing in the church, despairing of any proper investigation of the matter by the diocesan Convention, have made a representation to three bishops, viz.: Meade of Virginia, Burgess of Maine, and Mellvaine of Ohio, who have thereupon written a letter to Bishop Doane, inclosing the charges and specifications, and advising and urging him "to have without delay a Special Convention for the purpose of a full investigation of all that has or may be laid to his charge."

This proceeding we believe to be canonical, and in the circumstances it would seem highly proper. But it has led to an open war of words, and threatens something even more disastrous. Bishop Doane has issued a pamphlet in reply to the charges of the four laymen, and a solemn protest against the proceeding of his brother bishops, which he denounces as "*uncanonical, unchristian, and inhuman*." He declares that "a storm has burst upon the peace and quiet of the church." This we can readily believe. Pikes and halberds bristle for a holy war, and the cry 'to arms' resounds among the ranks of the faithful. Says the *Churchman*:—

"New York has reason to feel deeply the impending calamities of her sister diocese, and the attack on its noble-minded bishop, one who has ever sympathized in her sorrows, lamented her injuries, and been forward in rendering her aid and comfort to the utmost of his ability. Let it not, then, be deemed out of place, to sound the trump of alarm, and to bid New Jersey to the rescue—to hope that there will be no supineness, no false confidence, no indifference, but that each man in his station will be up and doing. If calamity is to be averted, it must be by the dauntless array of all true friends of the church in one solid mass, and especially by the calm and vigilant oversight of the experienced in the intricacies of ecclesiastical and civil law, the forms of judicial procedure, and the deep depravity, the hidden recesses, and the secret motives and springs of the human heart. The contest will be one of life or of death to the see, the reputation, and the usefulness of a Christian bishop."

A correspondent of the *Courier and Enquirer* —who is surmised, from his initials to be *Charles King*, Esq., President of Columbia College—after referring to the fact that a diocesan Convention had ignored these charges three years ago, speaks thus daintily of the three complaining bishops:

"Three bishops have now thought it not unbecoming to arraign a brother bishop—and this, too, when it is not even alleged that any offense, real or imaginary, has been committed by him since that time, and after two subsequent diocesan Conventions have met and dissolved without any word of censure expressed or implied of their bishop—and when in a General Convention the three accusing bishops had sat side by side with the man whom they now traduce—it is the only fitting word—expressing to him no distrust, asking of him no explanation—yet all the while having, as would seem, in their hearts and possibly in their pockets, a distilled and concentrated malignity, such as is exhibited in the joint letter, bearing date the 22d September last—the voice that poisons while it beguiles, the Pharisaic hypocrisy which salutes its victim with 'art thou in health, my brother,' at the moment of aiming the knife at his heart."

The same writer characterizes these three bishops as "interlopers," their letter as an "insult," and their proceeding as "*cruel, unjust, unmanly, and unchristian*." Bishop McIlvaine's offense in particular is thus set forth.

"Bishop McIlvaine knew—for he was in Burlington last November, two months after the date of the inhuman letter which did not reach its address—why is not explained—till February of the present year—Bishop McIlvaine knew, for he received the visit of Bishop Doane, and courtesies and kindnesses were exchanged between them, and no lisp was uttered by the Bishop of Ohio concerning the poisoned arrow he had launched, but which had not yet lighted on his brother bishop's house or head—Bishop McIlvaine knew that the household at Riverside was then blighted by the bitterest of all calamities which can befall intellectual beings—a calamity which the Mussulman treats with reverence—before which even the Pagan Indian pauses awe-struck—but which was no restraint upon a Christian Bishop!" Yet the letter signed by Bishop McIlvaine and his associates thus concludes:—'we remain your friends and brethren in the ministry of Christ!' Friends and brethren indeed!"

On the same authority we are assured that—

"The whole body of accusation, when thoroughly examined, amounts to this—that in his over-sanguine anticipation of success in great enterprises undertaken for the good of the church—for which personally he was to make and did make great sacrifices of time, of labor, and of means, the bishop was disappointed—and that moneys borrowed in anticipation of future revenues were not repaid at the maturity of those debts, because the revenues were not realized."

The Bishop, we are informed, "was laboring, as he only can, in season and out of season, with most unsparing disregard of personal ease and indulgence, for the joint cause of religion and of education founded in religion;" his aims and interests "were all public and not personal—for the benefit of others and not for his own. . . He renounced leisure, the systematic culture of letters, all the elegance of literary ease—he gave up himself, his comfort, his means, and his time, to the great cause of Religion, and Education founded on Religion."

The *Courier and Enquirer* itself, whose decision upon any point of moral or of financial integrity must be conceded to be final, assures us that "the only error committed by Bishop DOANE has been *carelessness in regard to his pecuniary affairs* —an error which he does not deny, but one which other bishops, and very, very many of the clergy have not unfrequently committed, and *which certainly involves no moral guilt*." With General Webb's endorsement the bishop must stand acquitted on that count.

On the other hand the *Episcopal Recorder*, ordinarily most gentle in its utterances, is quickened to sharpness by the course of Bishop Doane and his friends. It retorts upon the bishop the charge of disturbing the peace of the church; it vindicates the three complaining bishops; it speaks of the "disgust" excited by Bishop Doane's attempt to forestall the public judgment by abusing his accusers; it taunts him with a lack of modesty; it satirizes the course of the diocesan convention that exculpated the bishop as "a well concocted and successful *ruse* for staving off investigation" by assuming that the bishop "was not, nor ever could be liable to evil report:" and makes the following grave representation of the true point at issue:

"For the sake of argument, let everything be granted, that is claimed for the bishop's motives and aims. Let his indebtedness for more than a quarter of a million of dollars be explained on the ground that 'his hope is too confident, his trust too strong,' that he is 'improvident in expenditure.' What has all this to do with the great question at issue? The immense amount of his debts, the disappointment and anger of creditors, the deep resentment which these things involve, are not the questions about which inquiry is sought. But,—*have improper and dishonorable means been employed for drawing money from those who have suffered loss?* *This* is the great matter charged by a strong and wide-spread public rumor; *this* is the matter which has brought deep reproach upon the Church; *this* the matter which, 'for years has been in circulation, to the great grief of many, and the injury of religion.' What boots it, then, save for blinding the eyes of the superficial and the thoughtless, to raise so constantly the idle clamor about an over-sanguine temperament, and noble, pious ventures for Christian education! It will not answer the claims of Christian morality for a man to 'obtain money on false pretenses,' even though he may desire to expend it in a good and pious cause. Does Bishop Doane's conduct involve *deep moral guilt?* [We must insist that that point is already settled in the negative by the decision of the *Courier and Inquirer*. EDS. IND.] This is the question into which the four laymen, and many others, ask that an investigation be made. This is the question which the three bishops have before them; and none who know them, believe that they will falter for an instant under the painful pressure of duty which is devolved upon them."

What is to be the end of all this commotion we cannot foresee. Possibly a repetition of the Onderdonk trial with its sad denouement. The *Recorder* intimates that investigation and presentment "may prove too nearly one thing to be pleasant for contemplation," and is particularly severe upon the friends of Bishop Doane for "treating of *investigation* as synonymous with *presentment*, and *inquiry* with *ruin*."

Bishop Doane has called a special convention of his diocese, not, however, to investigate the charges against himself, but to pronounce upon the course of his accusers. He arraigns them. He institutes a counter suit, and like Mrs. Forrest may win [illegible] make up his mind to suffer the necessary exposure of private character. Of this convention, to meet on the 17th of March, the *Recorder* speaks as follows:

"A surpliced procession is to move from Riverside at 10 o'clock, to St. Mary's Church, '*to consider and express their judgment on the official conduct of the Bishops of Virginia, Maine and Ohio.*' Another 'triumphant vindication' is to be proclaimed; and woe, woe be to those who find 'busybodies in other men's matters,' when the anathemas of the New Jersey Convention shall fall upon their heads."

We would not be "busybodies in other men's matters:" but this case involves some points of general interest which we cannot overlook.

What a comment does it offer upon the attempt to make official sanctity rather than personal sanctity the qualification of a Christian bishop. Bishop Doane is a champion of the tractarian views of Oxford. He holds to the doctrine of official prelatical virtue. The charges against him may all be groundless—we trust they are. But the fact that for years such charges have been afloat while he has continued in the exercise of his episcopate, sheds ominous light upon the dogma of official sanctity. If it be true, can it be true, that the rites of confirmation and of ordination have any special virtue because performed by a bishop duly consecrated, although performed with lecherous and unrighteous hands?

The case illustrates also the infelicity of an ecclesiastical organization which admits of a supposed offender being so intrenched within official dignity, prerogative and influence, that to apply to him the common rules of morality, endangers the peace of the whole body and fills the land with angry controversy. How easily would such a case be disposed of under the Congregational system, without disturbing the peace of the churches. What facility does a different organization afford for corruption in high places, and for wide-spread and disastrous agitation.

The case makes some curious revelations of the interior unity and harmony of the Protestant Episcopal Church in these United States. Unity and harmony have ever been the boast of this ecclesiastical organization against the "sects." But what do we see? One bishop thunders his anathemas against three brother bishops for unchristian and inhuman conduct. An eminent layman denounces the same three right reverend fathers in God, in full canonicals, as "*interlopers*," and as more inhuman than Pagan, Turk or Jew. A church journal vindicates the three bishops to the no small disparagement of the one. Churchism is brought into the melee as the rallying cry of a party. O blessed unity!

Yet, after all, the case has some promising aspects, even to such democratic outsiders as ourselves. The determination on the part of some to bring to light the conduct of a bishop, shows that vital religion has some scope and power even under the cumbrous system of episcopacy. There are in that system men of spiritual force, who prize the honor of religion above the mere present reputation of their church. It is interesting to observe also that, in that church, as in every organization in this country, the appeal lies ultimately to the people. While all the canons of the church are duly observed, the issue is nevertheless to be settled practically by an appeal to the moral sense and the private judgment of the great community of Christians. The newspaper lets in the light of day through all forms, and canons, and rubrics. The complainants in this case, of necessity fall back upon their inherent personal rights as members of "the congregation of faithful men." There is often a practical Congregationalism under a theoretical hierarchy, for Congregationalism is true to nature and to the word of God, and to these must be the last resort.

We close this long article with another reflection, upon certain arrogant tendencies of modern episcopacy, thus spicily expressed by the *Christian Inquirer* of this city. Under the caption of "Sanctimonious Reviling," the *Inquirer* remarks:

"We dare say that Bishop Doane regards himself as a self-sacrificing apostle of God, and that such language as follows is the just expression of official fidelity, that postpones the infirmity of diffidence to the dictates of apostolic duty. If so, the more we marvel at the power of the priestly opiate with which he has drugged his reason and his sense of decency:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. The undersigned, George Washington Doane, D.D., LL.D., by divine permission, Bishop of the Diocese of New Jersey, humbly ministering before God, in the twentieth year of his Episcopate, in the name of His crucified Son, and in the power of His sanctifying Spirit; and not without tokens of the Heavenly blessing on his unfaithful and unworthy ministrations; makes now, as in the immediate presence of the Holy Trinity, adorable and ever to be blessed, his solemn Protest, as aggrieved by the Right Rev. William Meade, D.D., Bishop of the Diocese of Virginia; the Right Rev. George Burgess, D.D., Bishop of the Diocese of Maine; and the Right Rev. Charles Pettit McIlvaine, D.D., Bishop of the Diocese of Ohio, by their *uncanonical, unchristian*, and *inhuman* procedure in regard to him, as hereabove set forth, in the document bearing their signatures."

"We must say that our moral sense would, on the whole, be less shocked at hearing an impulsive sailor openly curse his messmates for a fancied injury, than by reading this grandiloquent and self-righteous ascription of unchristian and inhuman conduct to his brethren in the episcopacy. What would St. Peter or St. Paul have thought of George Washington Doane, D.D., LL.D., and his manifesto? How little there is in the Bible to warrant all this rigmarole!"

STRAY MEDITATIONS.

TROUBLED THOUGHTS.—When the Psalmist speaks of "the multitude of his thoughts," he means anxious, troubled thoughts, perplexity and distress of mind. 'I had much solicitude in my heart; but thy consolations delighted me.' What a multitude of troubled thoughts arise from any over-action of the sensibility.

Thoughts of *personal guilt* are wont to arise in the mind of the Christian in such a state. No mental excitement can be compared in force with that of conviction of sin when the mind comes fully under its power: no anguish can equal this in nature or intensity. The deep self-abasement of David and of Job, the criminations of Brainerd, of Edwards, and of Payson against themselves, in terms that indicate to many a morbid conscience or a relentless Calvinism, are the simple reflection of that mood of the soul in which the sense of guilt is quickened aside from the consciousness of pardon. This phase of experience arises not only under reflection upon past conduct, but often incidentally from some other exciting cause which distorts the mental vision, and presents every object with the keen and tormenting sensation of a hydro-oxygen light upon an eye diseased. The mind, excited by calamity or from whatever cause, will oftimes revert to its own dereliction of duty as the occasion of its grief, and will write bitter things against itself. Once its thoughts are turned into that channel they pour on unceasingly; now swollen and turbid, now wild and foaming, now black and sullen. The soul attempts to fathom its own depths, but the multitude of accusing and condemning thoughts that roll tumultuously within, defy the soundings of reason or of faith. None can doubt that there is a hell who has had the flood-gates of its fiery gulf thus opened within himself.

Thoughts of *personal danger* bewilder the excited mind. Let loose from its anchorage it is driven of fierce winds and tossed. Dangers multiply on every hand. That which in calmer moods it would not count a danger, or which it would meet unflinchingly, now terrifies it like the vision of Eliphaz. It has met with a sudden loss or bereavement; a ship has gone down at sea, a house has been consumed by fire, a parent, child, sister, brother, husband, wife has been snatched away by death, or the person has narrowly escaped some great disaster, and now every storm forebodes the destruction of property, every alarm of fire is a new agitation, every symptom of disease is the grim herald of death, every journey is a peril, danger lurks in every breath. Sometimes to these nervous apprehensions are added the fierce buffetings of Satan, who shakes the soul with terrible alarm. The "terror by night" drives sleep from weary, aching eyes.

Anxieties for the future agitate the mind. A sudden change of relations has brought upon the soul a sea of cares. The widowed father finds the training of children who were pliant under their mother's softest tone or look, a strange and perplexing task to one busied with the general cares of life and unwonted to its gentler assiduities. The widowed mother finds the providing for her household, the arranging of business affairs, the governing and counseling of her elder children,—matters which had gone so smoothly in other hands that she had scarce given them a thought—now crowding sharply upon her, and filling her way with perplexities—a hedge of thorns in the once rosy path of life. And when once the mind is adrift upon the sea of uncertainty, all things, temporal and spiritual, present and eternal, are shrouded in gloom.

Then cares like a wild deluge come,
And storms of sorrow fall.

Doubt, unbelief, and *fear* oftimes disturb the quiet of the soul in such a state of agitation. Perplexities about Providence, about the course of events and the principles of the divine government, perhaps even atheistic thoughts like those of "The Preacher" and of Asaph touching the very fact of the divine government over the world, roll tumultuously upon the soul and give it no rest. This was the trouble of the Psalmist. The prosperity of the wicked, their triumph over the just, their boasts against God and his people, almost shook his confidence in God himself. His thoughts were greatly disturbed. "Who will rise up for me against the evil-doers, or who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me,—in all my perplexities concerning thy government and ways—thy comforts delight my soul." How terrible were the surges of doubt that rolled over the mind of Blanco White, now dashing him against the cold, castellated rocks of formalism, now throwing him awhile upon the smooth, pebbly beach of a pure and simple faith, but ere he had gained a footing there, dragging him by their fearful undertow a hopeless wreck into the abyss of pantheism.

Thoughts of *emptiness, desertion, loneliness, desolation*, distract the mind under such an excitement of the sensibility. When property is swept away—when the loved one dies—when character is assailed—when friends prove false, it seems at first as if every thing were gone. A prop is broken, and the whole frame feels the jar; and while settling down into its new position, it seems to be falling into ruin. Any sudden disappointment, loss, or grief—any sudden rupture of tender ties—so cheapens the soul's estimate of remaining good that, in the comparison, there is nothing left; it is empty and forsaken. Of all experiences this is the most trying. Of all the anxious thoughts that crowd the mind, these thoughts of emptiness, of loneliness, of desolation, do most weigh upon it like the nightmare, in which the sufferer is conscious of his own helplessness under the burden that crushes him, and cannot utter even a stifled cry for sympathy and aid.

In this experience the blessed Redeemer of mankind has shared, or rather stands pre-eminent. His loneliness in the garden, when all forsook him and fled—his appalling sense of desertion on the cross, when the Father himself forsook him, are a type of sorrow that no other mortal experience can ever realize. Yet something of this bitter agony often mingles with the multitude of anxious thoughts that harass an excited mind.

The mind, in such a state, is vexed also with *vague and shifting plans*. Imagination roves without restraint; multiplies its schemes of comfort and relief, then dashes them into air, and thus harasses the mind with vacillation and with disappointment. And the disappointment of unreal plans is often more harassing than of plans that have a foundation: in the latter, the possibility of failure is an element in the calculation; but, in the former, all is ideal and beautiful: the pleasure floats on wings of gossamer within our grasp, it shines a globe of light of every hue, and reflects in gorgeous colors each hope and purpose of the soul—but we touch it and it bursts, and not so much as a fragment can be gathered to reconstruct the vision. Castle building is a pleasant pastime for youth; but sad, sad is it when the soul is already thick strewn with ruined hopes, for a wayward fancy to taunt it with fresh visions that vanish in its very grasp. Imagination—the gentle hand-maid of faith and hope—is a tyrant hag when in the tumult of the thoughts she essays to rule.

And is there no relief from these multiplied distresses? Has the mind no resource against itself? Peace, troubled soul! turn from this tumultuous sea of thoughts to the divine consolations.

ARCHBISHOP HUGHES AND THE ROMAN CATHOLIC CHURCH PROPERTY.

A bill has been recently introduced into our State Legislature, by Mr. O'Keefe, which bears with much weight upon the interests of Romish Churches of this State. It is very brief and simple, and requests legislative sanction, only in a line or two, to principles utterly subversive of what little independence remains, under the stringent rule of the present active incumbent of the Archiepiscopate of New York, to the population which acknowledges his jurisdiction. The second section of the bill is to the following purport:—

§ 2. "Any conveyances of real or personal estate, or of any interest therein, by gift, grant, devise, bequest, or otherwise, *heretofore or hereafter* made, to any person by the description of Bishop or Archbishop of any place within the State of New York, and to his successors in office, shall be good and valid to all intents and purposes, to vest the legal title as intended by such conveyance in such person being at the time such ordinary Bishop or Archbishop, and in such person as from time to time shall be the successor in office of such ordinary Bishop or Archbishop, and in no other person or persons whatever."

This bill is very loosely drawn for one of so much importance; or else some design lies hid under the appearance of negligence. Does Bishop Hughes set up the claim that property given to "*any* person by the description of Bishop of *any place*" in New York necessarily means the *Roman Catholic* Bishop? But it is not upon any such grounds that we take exception to it.

In order to understand fully the bearing of this bill, it is important to understand the present tenure of ecclesiastical property within the diocese. In the earlier history of the Roman Catholic Church within this State, its church edifices and other property were generally held by trustees, elected, as in our Protestant bodies, by the congregations for whose benefit the buildings were designed. It was found, however, that these trustees were by no means as pliant as the convenience of the priest and the bishop sometimes required. Often they were vicious and depraved men, whom no evangelical congregation would have deemed suitable for such a trust; and sometimes there were among them intelligent and liberal members of that communion, who had feelings and reasons of their own, and a troublesome habit of inquiring into those of their ecclesiastical rulers. Conflicts sometimes took place between the spiritual authorities of the church, and the legal holders of the church property; and there was no such wisdom and gentleness on the side of the former as could persuade the latter to submit to their claims. Dissensions at length became so frequent that the clergy came to feel an absolute horror of lay trustees of their own sect; and finally Bishop Hughes announced some years since his positive determination to require, in the case of every new church which might be built for Roman Catholic worship in this diocese, an absolute gift of the property to himself as the sole owner. In this way the trouble of liberal minded trustees would be avoided; and the Bishop's will would settle all controversies, on the simple principle that he might do what he would with his own.

This determination that resolute functionary has successfully carried out. By refusing consecration to any church edifice, the legal title to which is not formally transferred to him, and by denying a pastor to any congregation which declines to make this transfer, he has actually carried his point. *Bishop Hughes is now the exclusive possessor of every recently erected church of his denomination in the limits of this diocese.* Within the walls of those edifices, neither priest nor people has any right but such as it may please him to allow. No will and no rights are there known save his. And this control he is allowed legally to bequeath at his death to any successor, or to assign to any board of clerical or lay Catholics. Why, then, is not all this sufficient? What more would his Reverence have?

Simply this: that the Legislature should make this irresponsible control which he now holds, perpetual in his successors. This is the whole of his modest demand. He would have the property which he has by

NEW ORLEANS.—A writer in the *Presbyterian Herald* speaks of having visited New Orleans in 1836, when the only Presbyterian church consisted of twenty-five members, the whole congregation numbered about 120, and the worship on the Sabbath was conducted by a layman. He says:

"Yesterday was the Sabbath. Nine Presbyterian houses of worship were all open yesterday, and all occupied. In the same church alluded to above [First] only that it has been greatly improved and enlarged since 1836, a very crowded congregation attended, morning and evening, to hear the pastor, Rev. W. A. Scott, D.D. The house is almost always filled to overflowing, and holds from 1,200 to 1,500, perhaps more. The communicants number some 700. Monthly concert to-night. There were also twelve Sunday-schools in full operation, at the different churches and at other points in the city and suburbs."

A BOATMAN CONVERTED.—Rev. J. Miller, the agent of the Philadelphia Sabbath Association, gives the following instance of successful labor by the missionaries of that society:—

"A missionary last spring, found a profane boatman and drover him into a religious conversation, and under friendly appeals to his conscience he was led to resolve that he would attend to the salvation of his immortal soul. He invited the missionary into the cabin and gave him a most vile book saying, 'I will never read such a book again. Do with it what you please, *I want a Bible to read in its place!*' He said this with tears in his eyes. The book, for which he had paid enough to purchase two bibles, was immediately burnt and the inspired volume was placed in his hands.—Near the close of the season the missionary had a pleasant interview with the captain, was assured that truly the gift of that Bible was not in vain.

"A volunteer co-laborer, having distributed tracts we had supplied in the cars on the Sabbath, handed some to three unconverted young men standing at the depot. They retired to a room and read them; and the truth, through the Spirit, took effect in the heart of one of those young men, and the result is that he adorns his Christian profession and is now seriously contemplating the work of the holy ministry."

THE SYRIAN MISSION.—Rev. D. M. Wilson writes from Tripoli, Syria, December 31:

"During the present year, the mission families, consisting of forty-nine souls, have been exempt from the shafts of death, except in the single instance of an infant child. If we admit the existence of some considerable sickness, this only heightens our obligation for thankfulness for sparing mercy. One family has been compelled to quit the field; but we hope it is only for a brief season. The year has been one of progress, though that progress has been on a smaller scale than could have been wished.

"A church of nearly twenty members has been formed at Hasbeiya; and at Beirout, or rather at Shamdoon, there are several seeking admission to the native church. The translation has been carried into Arabic of the fourth and last book, progressed faster than before. The press has issued Alexander's Evidences in a comely Arabic dress. This work was completed about the time of the lamented author's death. Other useful works have been issued in Arabic. Printing in Arabic is a slow business; and until some change is made in the letters, I see not how newspapers can ever be afforded sufficiently cheap to benefit the common people.

"The male and female seminaries have each about twenty pupils, and both are flourishing. The mission has lengthened its cords, and we trust, strengthened its stakes. Two missionaries are now stationed at Mosul, in the immediate vicinity of ancient Nineveh. That station has now, with Diarbekir, a city higher on the Tigris, been constituted a new mission, named the Assyrian mission."

FOURTH PRESBYTERY OF PHILADELPHIA.—Rev. R. B. Westbrook, having made application to be received as a member of this body, exhibiting his credentials as a minister in good standing in the New Jersey Conference of the M. E. Church, the validity of whose ordination we have no doubt to acknowledge, and having satisfied the Presbytery as to his piety, his literary and theological attainments, and his adoption of the principles and polity of the Presbyterian Church; and having also answered affirmatively the questions propounded to candidates, is unanimously received. It is now *constantinople* voted, that he be received and enrolled as a member of this body.

Resolved, 2. That this Presbytery highly appreciate the courtesy and fraternal spirit manifested by our brethren of the M. E. Church, in their dismission and full recommendation of Rev. Mr. Westbrook, which courtesy we hold ourselves ready to show, on occasion offers, to reciprocate.

CHANGE OF RELATION.—The *Presbyterian Herald* says: "We have received a copy of the letter of Y. H. L. Laird, of Shelbyville, Ky., to Bishop Smith, announcing his withdrawal from the Episcopal Church, and the reasons therefor. We learn that *it is his intention to apply for* admission to the Presbytery of Louisville, at its next meeting. Mr. Laird, we believe, is, or has been, a professor in the Episcopal College of that place."

PLEASANT INCIDENT.—Quite an interesting coincidence occurred on Tuesday of last week, at the Concert of Prayer for Colleges, in the Central Presbyterian church, N. L. Of the four pastors who were present, each of them were graduates of Yale College, and could tell of revivals of religion that had occurred there during the time that they were pursuing their studies. It would not be supposed, therefore, that "Old Yale" received an earnest and special remembrance in the petitions of the Alumni who found themselves thus pleasantly and unexpectedly thrown together.—*Phil. Obs.*

BOSTON.—The work of grace in that city is evidently making progress, with great solemnity and power. The *Watchman and Reflector* says:—

"A merchant in the north part of the city, whose pious zeal is well understood, has been permitted to see most of his clerks, seven in number, rejoicing in the assurance of the Saviour's love, since this revival commenced. Such an example is worthy to excite merchants and employers to leave no proper effort untried, for the salvation of those who are connected with them in their business. We hear it estimated, that in each of the churches in Merrimack street, Bowdoin street, Bromfield street, Baldwin place, and Union street, from twenty to fifty conversions have occurred. Other churches are also blessed, to what extent we are not prepared with any degree of precision to state."

The *Puritan Recorder* of March 4, says:—

"In this city the revival which commenced some weeks since, is still progressing. Many churches are greatly quickened; the spirit of prayer is increased; personal efforts for the salvation of sinners are more actively made, and converts are multiplying.

"We learn that a work of grace has been in progress a few weeks in Leominster, numbering thirty or forty inquirers.

"In Townsend, where a revival took place last autumn, it has recently appeared again with new power.

"A private letter from Rev. Asa Turner, in Denmark, Iowa, has this paragraph:—'I have to say the Lord has been good to us as a people, in granting to us the reviving influence of his Holy Spirit. Some thirty individuals hope they have recently passed from death unto life, and many more, very young, are interested in the great work of salvation. For instance, such is the interest excited in the school conducted by a female, held daily prayer-meetings. They have never opposed the Gospel by any legal enactments, nor even by any serious popular opposition. Truth has been left free to combat error. And there is no instance recorded in history of its ever having waged a war of conquest, or wished to despoil any other people of their territory—a most amiable trait in a people of known bravery."

PHILADELPHIA.—We rejoice to learn that the Presbyterian Church on Logan square, (Rev. Mr. Brown's,) has received fresh tokens of the Divine favor.—The communion held there last Sabbath was an occasion of unusual interest. Thirteen persons were added to the church on profession of faith, embracing five heads of families.—*Ch. Obs.*

PERMANENT PASTORSHIP.—Another, correspondent of the *Southern Presbyterian* has had occasion to refer with pleasure to the strong tree of Congregationalism, which was planted nearly a hundred years ago, at Midway, Georgia. He is treating of the importance of permanent pastorships; and while claiming that "the great element of Presbyterianism is, *order, arrangement, permanence*," curiously enough refers for his only illustration to a Congregational church:

"In concluding these letters, the writer begs leave to furnish an example existing among us, of the utility of a permanent pastorship—he refers to the Midway congregation in Liberty county, Ga. The general character of this congregation is well known. Probably in no equal locality in our Southern country are the religious habits of the people more fixed, or their reverence for divine things superior. Besides supplying our schools, academies and colleges of the State with an efficient corps of able teachers and professors; besides contributing largely to both the legal and medical professions; besides taking the lead in missionary efforts for the colored population; this small district of country has furnished some *twenty-five or thirty* preachers of the gospel, even within the present age! And what it has done seems to be only the first fruits of what is destined to do. The county at the present time, with the blessing of God, there will arise a larger number of the heralds of salvation than have already been sent forth into the vineyard! Now what is the *moral cause* of all this? *The regular ministration of the gospel upon a country congregation for nearly one hundred years.* Hard, long and tearfully was the seed here scattered—but it has yielded a harvest that no system of itinerancy or of fitful preaching could have produced in even a thousand years. The original settlers of this county reared the school-house and built their church at the very time that they were felling the forest for their rice-fields. They brought their *pastor* (not stated supply) along with them, and set him to work as soon as there was a family to visit or a congregation to be gathered. That pastor they supported, not luxuriously, but plainly, yet, they supported him, not to do their *teaching* (a work that belonged to another) but to preach to them the gospel of Christ and to have the oversight of their souls. The very plan of support too, recommended in these letters was pursued for a long time by this congregation—they purchased a glebe and erected a personage. There is a strong probability, that for nearly a century not a clear Sabbath has been known among this people, when the church of God was not opened, if not by the Pastor at least by the 'Reader!' Nor are they satisfied with one preached or read sermon upon the Sabbath—but must have *two services* with the regularity of the rising and setting sun. We need no better evidence of the value of a fixed pastorship than that which this congregation furnishes. While in most of our up-country congregations the moral elements have been subject to almost perpetual change; congregations small, ministers poorly paid, preaching irregular, and but few young men secured for the ministry; in Liberty county there is a fixedness and an advancement that all must admire."

The Rev. ROBERT LITTLE was on Monday last received by the Presbytery of New York, from the Reformed Presbyterian Church. Mr. Little repudiates the views respecting civil government, Psalmody, &c., held by the church which he has left.

The Northern M. E. Church has in California sixteen ministers in the regular work, all of whom are supported without tax to the Missionary Society.

CHURCH FORMED.—On Sabbath, Feb. 15th, a Congregational church was organized in Hampton, Rock Island Co., Ills., under the superintendence of Rev. A. B. Hitchcock, of Moline, who has preached in the former place, once in two weeks, for the last two years. Four of those composing the new church had been members of Br. Hitchcock's in Moline, eight miles distant. Two other Congregational families recently came there, and others united, making sixteen in all. They had heretofore been connected with four or five different denominations, but Congregationalism united them all in one church.

LITERARY.

Becher's Works.—The publication has become a reality, by the issue of volume second. The title discloses the contents: "Sermons, delivered on Various Occasions. By Lyman Beecher, D.D." They embrace the eight sermons published from 1806 to 1827, beginning with "The Remedy for Dueling," including "the Government of God desirable," the "Reformation of Morals," the "Building of Waste Places," the Bible a Code of Laws," the "Local Churches," the "Faith once delivered to the Saints," and the "Resources of the Adversary." Few volumes contain so much weighty matter, and all alive. Published by John P. Jewett & Co., Boston. 12mo, pp. 443.

Baptist Publication Society.—The Society has issued, within three months, eighteen new publications, embracing 2,529 pages, and all stereotyped. In the year 1851, forty-three new publications were added to its list.

Tri-Weekly.—The Augusta *Age* gives to the edition of that journal which is published three times a week, the title of *The Thrice Weekly Age*, discarding the word *tri-weekly*, as not implying three times in a week, but rather once in three weeks.

Encyclopedia Britannica.—A new edition is announced by Adam & Black, of Edinburgh, in 21 vols. 4to., illustrated by 500 engravings on steel, and many thousands on wood. The work will be carefully rewritten, where necessary, to complete to the present time by this congregation—they purchased a glebe and erected a personage. There is a strong probability, that for nearly a century not a clear Sabbath has been known among this people, when the church of God was not opened, if not by the Pastor at least by the 'Reader!' Nor are they satisfied with one preached or read sermon upon the Sabbath—but must have *two services* with the regularity of the rising and setting sun. We need no better evidence of the value of a fixed pastorship than that which this congregation furnishes. While in most of our up-country congregations the moral elements have been subject to almost perpetual change; congregations small, ministers poorly paid, preaching irregular, and but few young men secured for the ministry; in Liberty county there is a fixedness and an advancement that all must admire."

Miss Mitford.—"Recollections of a Literary Life; or, Books, Places and People." By Mary Russell Mitford, author of "Our Village." Harper & Brothers, publishers. 12mo, pp. 558.

Mary Lyon.—The publishers of this valuable work have wisely reduced the price to *one* dollar. Nearly one thousand copies have been sold each month since its publication.

Kossuth.—"The Life of Louis Kossuth, Governor of Hungary, including Notices of the Men and Scenes of the Hungarian Revolution. By F. C. Headley, author of Life of Jackson, &c. Published by Derby & Miller, Auburn." 12mo, pp. 461. The appendix contains a valuable selection of his speeches.

Stuart on Proverbs.—Prof. Stuart's last work has been published by Mr. Dodd,—"A Commentary on the Book of Proverbs." 12mo, pp. 432. The copyright is entered in the name of "I. W. Stuart, Executor."

Book on the Soul.—"The Child's Book on the Soul," by the late Rev. T. H. Gallaudet, is published by the American Tract Society. 24mo, pp. 155.

Art.—Mr. Jesse Talbot, artist, 577 Broadway, has delivered a lecture before the Literary Association at Yorkville, on art, in its relation to the present state of society in this country. The use of art is to beautify the works of man, as the use of flowers is to beautify the works of God. A materialized and thrift-seeking age needs its influence pre-eminently. Art, employed for the mere purposes of wealth, only gives refinement to voluptuousness, and has no permanent principle as its basis. Ancient art is generally representative, not symbolical; idealised humanity, not symbolized divinity. But Christianity makes man not a type but a self, and Deity spiritual; and art becomes a perpetual effort to reveal the mighty mystery, issuing in the general tendency to dramatize the plan of redemption and its incidents. The chief want among our artists is that of a definite purpose or aim. The mere design of bringing together so many figures, with so much foliage and so much water, a little bit that is pretty, and a little bit that is sentimental, so as to make a charming picture, is trivial. There should be some definite end in view, sufficiently elevated to give dignity, and sufficiently arduous to call forth depth of thought and earnestness of invention. The artist who thus works, cannot repeat himself, and will not imitate others. We cannot extend this sketch, but hope the lecture may be repeated in the city.

Topographical Surveys.—Several nations of Europe are engaged in making topographical surveys of their respective territories, under the direction of the most eminent men of science, and the most accomplished engineers that can be procured for the service. During sixty years that such works have been in operation, all the means that science and ingenuity could devise have been employed in perfecting and facilitating the several processes; so that the State of New York could now undertake the proposed enterprise under very great advantages from the experience of other nations. We should hope there might be sufficient self-respect and public virtue among us, to secure such an undertaking from being made a job of, either for personal or party advantage. There is one thing very much to be regretted, and that is, the want of uniformity of scales among different countries. Had all the surveys been made on a uniform scale, the general utility of the maps for the purposes of comparison would have been greatly increased. As it is, this uniformity has been wholly disregarded. The British surveys are made partly on a scale of one inch to a mile, and partly on a scale of six inches to a mile; and the whole of Ireland has been mapped on the latter scale, making a work quite too expanded for general utility. The continental engineers have adopted the principle of aliquot proportions; but different surveys have assumed different proportions. The French map is on a scale of one to 80,000, and will, when published, contain 259 sheets. The map of Corsica is on the scale of one to 100,000. The Geographical Institute of Vienna has published a map of Italy on a scale of one to 288,000, &c. It is hoped that the New York State survey, when undertaken, will occasion a deliberate inquiry into the subject, and the adoption, if practicable, of that rate which appears, on the whole, to be best adapted for universal adoption. Let a beginning be made, which all the world may well follow. In the process of revolving centuries, new surveys may be ordered by those nations which have used diversified rates, so that, ultimately, the desired uniformity may be fully established. There are some advantages, as intimated in the last number of the *Edinburg Review*, in favor of adopting a larger scale, corresponding to that of six inches to a mile for the surveys, and a much smaller scale, like that of one inch, for the general map. Special maps, for particular purposes, can then be made of particular sections, on the large scale of the survey.

THE CENSUS OF MARYLAND.

The Commissioner of the Seventh Census has published a quarto volume entitled, "History and Statistics of Maryland, according to the returns of the VII. Census of the United States," and designed as a sample of the manner in which he proposes to work up the immense mass of materials before him, in the returns from all the States of the Union. This specimen work is partially reviewed in the following paper, which was read before the American Geographical Society, on Saturday last, by Archibald Russell, Esq., one of the Secretaries of the Society; Hon. George Benedict in the chair. The thanks of the Society were unanimously voted to Mr. Russell for his communication, with the request that it might be published in the papers, as a matter of present public interest.

The Statistics of Maryland.—The proper condensation of the various facts collected in the matters of the last census, is a matter of much interest to the country, and due to the position of our Government as representing the intelligence of the community. As it is understood that the census of Maryland has been published as a specimen of the form in which the Secretary of the Interior designed to prepare the general census of the United States, I will venture to make such remarks upon it, as the nature of the document appears to me to warrant. I am actuated by no unkind feeling towards those to whom the management of the great work has been intrusted. I am fully aware of the immense difficulty of the task imposed upon the commissioners and his assistants, but hope that it is not too late to remedy some of the errors which are apparent in the plan adopted. Desirous of briefly stating the objects of the present paper, I proceed without further preface to the enumeration of the faults inherent in the plan submitted to Congress. I would merely premise, that a great difference exists between accuracy of statement and an attempt at such minute classification as is supposed to be attained only by great precision. This latter course is often attempted as a blind to cover mistakes, and is of itself ground for suspicion. Thus the Report on the Census presented by the Executive Department to Congress, is dated Dec. 2, half-past 5 o'clock, A.M. The census itself is not so carefully prepared, for on page 24, under the caption, *free colored*, the total whites are included.

The amount of matter which the census of the United States, prepared according to the proposed form, would present, is well worthy of consideration. As printed, it makes nearly 100 pages (96) for Maryland alone. This would imply, if estimated by the area of Maryland, about 10,000 pages for the whole of the United States, or about twenty good-sized volumes; if estimated in reference to the population, it would imply about 4,000 pages, or eight volumes. In either case it would be unreasonable to expect detailed and well-classified statements; though it is questionable whether it is expedient to expand a national work undertaken every ten years to such an extent.

In this view, the expediency of prefixing the history of each State to the census returns, is very questionable. Unless such an epitome of the colonial and subsequent history is prepared with great care and by a person particularly qualified for the task, there is a risk of error which Government should carefully avoid giving the sanction of their authority to. Some such historians cannot be properly prepared, except by local historians of literary qualifications, under whose name and responsibility they should appear. It is proper, however, that an abstract of the various subdivisions of each State should be prepared, with a reference to any deficiency in the local boundaries since the last enumeration; but beyond this. I doubt the expediency of inserting the proposed historical sketch. A full examination of the heading to the columns should also accompany the census, as they are often so brief as not to be clearly intelligible to the reader, and it is necessary to know in what restricted sense they are employed by the marshals: (see page 26, *No. of Dwellings*. Does this mean separate houses, or rooms in a common house?—or page 63, *Total*, then *true valuation*. The meaning of such a distinction is not apparent.

Following the order of the census of Maryland, we come next to the Population returns. It is a satisfaction to observe that the ages of those classed as of inhabitants are classified alike, as it affords a means of comparing the effect of climate, social position and other influences upon the different races; but with this praise I regret that, in other respects, the arrangement is so unsatisfactory. The marshals' returns contain the ages of the inhabitants exactly; and for the accurate investigations required for the calculations of Life Insurance, it would have been better to have given the ages of the population by the year, even if done upon the old subdivisions into counties. It is evident that a table thus formed would give a very near approximation to the mortality at every period of life. Then, again, all reference to the place of nativity, as compared with age, is omitted.

It is difficult to specify and illustrate errors in omission, unless by presenting a detailed plan, which is not the object of this communication.

Following the population returns are those of places of nativity. Here it is impossible to detect the principle, if any, upon which the classification has been made. After giving the individual States in the Union, the tables embrace the returns of foreign born persons, thus strangely classified: *England, Ireland, Scotland, Wales*, are first, then *Germany*; and some time afterwards, as if not part of Germany, Prussia and Austria. The arrangement is neither alphabetical nor geographical, nor upon any apparent plan.

Following the tables relating to the enumeration of the inhabitants is one of professions, occupations and trades. It is to be regretted that no system obtains by which this table can be compared with those of other States, as there is no classification of occupations, but a simple alphabetical arrangement. There are 223 occupations mentioned, including astrologers, bridge makers, and patent medicine makers. Now statists are in the habit of classifying such returns on some such principle as this:

All trades contributing to food,
" " " to clothing,
" " " to justice,
" " " to education, &c., are classified together, and thus comparisons are easily instituted between one section of the country and another. Whereas by the table, page 36 of the Census of Maryland, all is crude and undigested.

The tables of agricultural productions are simply the enumerated results of the marshal's returns.

In no case are the arrangements that have been made relative to the census, more to be regretted than in the numerous tables relating to industrial establishments. These tables occupy 24 pages, but the returns are totally unclassified, and the remarks made in reference to the tables of occupation are applicable here. There are 147 industrial establishments reported, but without any classification, except an alphabetical one. They might have been arranged according to the plan suggested above for the table of occupations. The want of a methodical arrangement is apparent, if the attempt is made to find by the table on page 61, any statistics regarding the iron interest in Maryland. I give it simply as an illustration. There are, the tables state, blacksmiths' establishments, 222; factories—nail, 6; forges, 5; foundries—iron, 10; furnaces—iron, 19; iron railing work, 4; rolling mills, 5; mining—iron, 21; stove making, 19; wire working, 5. These have, by the inquirer, to be all collected, and with considerable trouble added together, to give the statistics of the iron trade in Maryland.

The concluding 27 pages are occupied with the medical statistics. It is understood that the Census Board adopted the schedules for obtaining the returns of the causes of mortality, against the advice of some of the ablest statists in the country. "We are convinced," says the author of the Census of Boston, "that it is impossible to obtain accurate returns of past unrecorded events, concerning either the living or the dead. Hitherto, every trial to obtain the number of births, marriages and deaths, a year or more after they have happened, has been a failure. This conviction has been expressed in regard to the national census of this year. A strong desire, however, existed in the Census Board, that measures should be provided for obtaining the information; and a separate schedule in relation to deaths was prepared, at their request, for the purpose." The apprehensions expressed are fully realized. Although great apparent accuracy of statement is aimed at, what is the actual result? The "unknown" causes of death are so great as to destroy entirely the value of the table. In the first column it will be seen (page 71), that of 68 deaths the causes of 25 are unknown, or 38 per cent. But admitting the correctness of the returns, the form in which they are arranged seems liable to much objection. These objections I will briefly state. The State is judiciously partitioned into three divisions:—1, Eastern Shore; 2, Middle Counties; 3, Mountain Ranges. The causes of death specified, are—

DIVISION I.		DIVISION II.		DIVISION III.	
(1) Whites,	70	(1) Whites,	114	(1) Whites	72
(2) Free Colored,	14	(2) Free Colored,	73	(2) Free Blacks,	18
(3) Slaves,	53	(3) Free Mixed,	40	(3) Free Mixed,	14
		(4) Black Slaves,	66	(4) Black Slaves,	28
		(5) Mixed Slaves,	14	(5) Mixed Slaves,	10

It is difficult to conceive why, in the small State of Maryland, no general rule was followed so as to enable comparisons of the mortality of the races to be made between one section of the State and another. Many available classifications of disease exist, according to which an intelligent physician might have arranged the causes of death. But it only necessary to look at the tables to be convinced of the absence of all method. "Insanity," "killed," and "waterbrash," are among the enumerated diseases.

The preface to the medical statistics, exhibits an entire want of acumen and penetration on the part of the compiler. The "*facts*" are somewhat akin to those regarding the colored population in New England in the census of 1840. Errors magnified into importance, by the position assigned to them in a government work. The established results of vital statistics, gainsay the whole statement which excite the compiler's wonder. The attempt to show the superior healthiness of the Eastern shore of Maryland, is a case in point; as it is evident to every reflecting mind, that when a population increases slowly, the proportion of old people to young will be larger than where the increase is greater; but that is no sign of greater healthfulness.

If I have rightly estimated the value of the Census of Maryland, it is hoped that Congress will pause ere the publication of such a vast undigested work as the "Census of the United States" would be, on the proposed plan. The materials are collected, and in the hands of Government; and it were better to delay the publication of any detailed census till the plan is properly matured, then hurriedly to direct, under the name of the "History and Statistics of the United States," a work similar to the one now printed.

FOREIGN.

Arrival of the America.—The Cunard steamer arrived at Halifax on Thursday, with news to Feb. 21. The principal feature of the political news by this arrival, is the resignation of the Russell ministry in England. The cotton market was extremely active, at a slight advance. The sales of the week were upwards of seventy-four thousand bales. The value of breadstuffs has undergone no material change since the departure of the steamer Franklin on the 18th February. The provision market was steady. Lard had slightly advanced. No new ministry had been formed.

Arrival of the Arctic.—The Collins steamer arrived on Monday morning, with news to Feb. 24. On the day after the resignation of Lord John Russell and his ministry, the Queen sent for the Earl of Derby, best known as Lord Stanley, to form a Protectionist ministry, which he succeeded in accomplishing, with Mr. Disraeli as Chancellor of the Exchequer, Sir E. Sugden for Lord Chancellor, Lord Malmesbury as Secretary for Foreign Affairs, and Sir John Pakington for the Colonies. It is a feeble administration, as respects talents, experience, and popular favor.

England.—In the debate on the militia bill, on Friday, Lord Palmerston moved to strike out the word "local" in the title, which was carried, 136 to 125. It was an adroit move by Lord P., who had himself just been dismissed in disgrace by Lord John Russell. The latter at once declared his intention to resign. The announcement was received with surprise; the true explanation, doubtless, is given by the *Times*:

"Possibly the Minister stopped to avoid a fatal blow on the Cape question, and has made his fall with considerable judgment. If saved on the Kaffir question, he would have been wrecked on the Reform Bill!"

On Monday, Lord John Russell made an official announcement of his resignation, and the acceptance of the Earl of Derby in his place. He said,

With respect to the future, I shall only say that I shall have in my duty to oppose, and if possible to defeat, opposed *in* office, any restoration of the duty on corn (loud ministerial cheers, with ironical cheers, and "oh, oh," from the Protectionists), or any attempt to alter that of "Protection" or of "Revenue." I shall also think it my duty to support an extension of the suffrage (ministerial cheers) to those who are fit to exercise the franchise for the welfare of the country, believing that such extension will add strength and solidity to our parliamentary system (ministerial cheers). I will say further, that I shall always use the little influence which I may possess for the maintenance of the blessings of peace (renewed cheers).

Great excitement is expected as soon as the new ministry reveal their policy, and a dissolution of parliament is probable.

France.—The *Moniteur* comes out with a declaration that the President's designs are all peaceful, he being intent upon the improvement of the condition of the people at home. The elections were to take place on Sunday, the 29th, ample precautions being taken to prevent any opposition candidates from being elected. The *Times* correspondent says—

"No opposition candidate being allowed to issue an address, and meetings of the electors being also prohibited, the consequence is that intending candidates have great difficulty in making themselves known, and that the electors have no opportunity of coming to a general understanding as to the candidates whom they will support. The government candidates are perfectly well known, and their supporters are left in no sort of doubt as to what they are to do; while the opposition electors run the risk of wasting their votes among a host of candidates."

Such excessive care is an infallible proof of weakness.

Spain.—The Queen's health has been completely restored, and the event celebrated by public thanksgiving at Madrid, and in all the Catholic capitals in Europe, with great pomp and ceremony.

Belgium.—It is asserted by the London *Morning Chronicle*, that the emissaries of Louis Napoleon are busy seducing the Belgian soldiers from their allegiance.

"It will be remembered that it was the Catholic party that, in 1831, was the principal means of separating Belgium from Holland. It is that same party which is now the most active in getting up a feeling in favor of the French Alliance, and the clergy are almost all indefatigable agents of the Elysee."

The same paper says—

"Within the last few days a dispatch has been communicated to the French government, from the government of Great Britain, to the effect that the escape of a single French soldier entering the Belgian territory, the city of Antwerp, with its citadel, and the forts on the Scheldt, would at once be occupied by an English army of 10,000 men. It has been at the same time announced that this English occupation would be accomplished with the express sanction and concurrence of all the great powers of Europe, including Russia."

On the other hand, the Belgian government appears to have succumbed entirely to the dictates of Louis Napoleon, so far as relates to the suppression of the freedom of the press.

"The Count d'Hausonville and M. Alexandre Thomas, the principal writers of the *Bulletin Francais*, were arrested at Brussels, on the 18th, and ordered out of the country, in compliance with the wishes of M. Louis Napoleon. The eighth number of the *Bulletin* has appeared in London, that last refuge of liberty in Europe, where the despotic missiles of the tyrant fall harmless. It contains a letter from M. Berryer to a friend, explaining his motives for declining to come forward as a candidate for a seat in the next Assembly. He says:

"'Can I, without anguish and anxiety, behold France prostrate, by so many million votes, the rights and institutions necessary to the power and to the dignity of Christian nations, or even disowned the tutelary power and mild majesty of a royalty of fourteen centuries?

"'May the Almighty preserve our country from the shame and misery which I fear are in store for her!'"

Austria.—The Vienna *Gazette* of the 17th instant publishes the text of the note addressed to the English government with respect to the refugees, 4th February. Prince Schwartzenberg cites the order of the English government during the Irish disturbances in 1848, for the arrest of all travelers arriving from the United States, as suspected *prima facie*, on the sole grounds that they came from a country which had evinced sympathy for the insurgent Irish, and the note of Lord Palmerston to Mr. Bancroft, justifying the measure.

He then refers to Lord Granville's letter, in which he says—

"The English government would not only regret, but would publicly condemn, any attempt on the part of the refugees to excite insurrection in their respective countries; that it would continue to watch carefully the conduct of suspected refugees; and that it would endeavor, by all legal means, to prevent them from abusing, to the detriment of governments, friends and allies of Great Britain, the hospitality so generously accorded to them by the laws of England.

"The Emperor entertains the hope that the English government will, in future, more fully and more rigorously than has hitherto been the case, make use of the legal means at its disposal."

FROM OUR ENGLISH CORRESPONDENT.

Feb. 18, 1852.

FRANCE.

Strange rumors have led to the daily expectation of some startling development in France; but as yet we have nothing beyond a law of the press, and another of the celebrated or infamous ministerial "circulars." The following will suffice as a specimen of the circular in which the *prefects* are required to control the elections:

"In consequence, Monsieur le Préfet, adopt measures for making known to the electors of each district of your department, by the intermediation of the various agents of the Administration, by every means which you may deem advisable, according to the feeling of the localities, and, if necessary, by proclamations posted up in the communes, the candidate whom the Government of Louis Napoleon considers best calculated to aid it in its works of reparation."

The Press Law is in fact a law for the total suppression of the press. No one can publish without "Authorization": nor without a deposit of 50,000fr. caution-money; stamp duty raised to seven centimes. Offenses left vague in the extreme, and trial for them not to be by jury. Authorization to be withdrawn at pleasure. Prefects to determine in what papers legal advertisements shall be inserted.

It is rumored and believed that the Emperor of Russia has expressed his disapproval of the rapid march of the spurious Bonaparte towards imperialism.

The French ambassador has so pressed the Sultan as to cause a ministerial crisis at Constantinople. Pursuing the settled politico-religious policy and pretensions of French governments, French diplomacy has demanded for the "Catholic Church" possession of the "Holy Places" at Jerusalem, as against the Greeks. The point had been gained diplomatically, but the Sultan refused the final ratification. France claims the exclusive protectorate of all "Christians" in the Turkish Empire; and recently the *Univers* has indicated projects the most daring and ambitious. This organ of the Jesuits would have Turkey coerced into the establishment of a Franco-Catholic principality in her dominions.

TRADE OF PARIS.

The shopkeepers and traders who were willing to surrender hard and strenuous liberty for inglorious ease, "Order," and profits, are not likely to realize their groveling expectations under the Dictatorship, and will yet have to regret the Republic even on their own low estimate of governments and their uses. The following is the latest report of the state of trade and manufactures:

"There is no improvement to notice in the state of commerce and manufactures in Paris. Some few orders for exportation have been received during the last week by leading houses, but not to an extent sufficient to produce any sensible effect upon the stock in hand. The bad effects of the unnatural stimulus given to business for a short time in December are now felt. The extravagant expectations then formed of the advantages that would accrue from the change of government, encouraged as they were by the extraordinary rise in the funds, led to inconsiderate purchases of raw materials at considerably advanced prices. The consequence is that many articles manufactured during that month are now unsalable at remunerating prices. The silk markets in the Drome and Ardeche are calm. There is a little more inquiry in expectation of increased activity, but no increase of sales as yet. The quantity of silk in the cocoon-house at Lyons is very small. Instead of 3,000 bales, which the trade generally supposed to have been there, the last returns show only 1,250. The last advices from New York announce that sixteen more ships have been freighted with cotton for Havre within the space of eight days. This news has occasioned a fall of from 1 to 2 in certain descriptions. But the demand is considerable. The following form will show how the ratio of mortality of the native and foreign population could have been presented. The importance of the points which would thus be illustrated, need not be dwelt upon.

| Counties. | The census returns contain, of course, the information required for the construction of such a table; and the small additional space required could have been easily taken up in the census returns, which is occupied by less useful matters. | | |

Editors' Cable.

WESLEY AND METHODISM. By Isaac Taylor. New York: Harper & Brothers.

We have read with much attention this elaborate work, rich with the condensed thoughts of a most gifted mind on one of the most interesting subjects in modern ecclesiastical history. The title is descriptive, but less so to the American than to the English reader. *Methodism*, in this country, means nothing else than *Wesleyanism*, or the system of religious ideas and practices, and of ecclesiastical arrangements, held by the Methodist Episcopal Church and the various bodies which have been broken off from that connection. In England, on the contrary, *Methodism* has a much wider meaning. There, Whitefield, not less than Wesley, was an apostle of Methodism. There, Rowland Hill was a Methodist. There the phrase "Calvinistic Methodist" is not, as it is in our country, a contradiction. Methodism, then, in the English sense of the word, denotes, generally, those peculiarities in the ministrations and in the experience of Christianity, which characterized the great religious awakening of the last century. In this sense the word is used in the title of the book before us.

The book then has its interest and value not merely as an account of the origin and progress of Wesleyanism, but far more as an account of that great movement to which must be referred so much of what now gives character and activity to evangelical Christendom. More than half of the volume is occupied with Methodism in this large theological or religious sense. First, "the founders of Methodism" are duly honored, among whom Whitefield and Lady Huntingdon have place as well as the Wesleys. Then "the substance of Methodism"—the movement itself as a great fact in Ecclesiastical History—is carefully examined, and most philosophically, but not undevoutly analyzed. No portion of the volume is more valuable than this—none more worthy of the author's celebrity. The next leading topic is entitled "The form of (Wesleyan) Methodism;" and in this portion of the work Mr. Taylor discusses in his own way, and criticises in conformity with the principles of religious polity which he has heretofore professed, the entire system of the Wesleyan organization as it exists in Great Britain. This of course is more immediately interesting to such readers as have some special interest, personal or controversial, in the structure and the impending crisis of Wesleyanism; but the suggestions and considerations which it offers are well worthy of general attention. A closing chapter entitled "The Methodism of the time coming," anticipates, as not far distant, a new effusion of the Holy Spirit upon Christendom and especially upon the Christendom which speaks the English language—a new interposition from on high, which, with a character all its own, shall signalize the age of its appearance, and shall give to Christianity a wider extension and a firmer dominion.

The fit reading of Mr. Taylor's works is not an amusement, not an easy occupation for some idle hour, but rather a task requiring close attention, and rewarding that attention with the luxury of a high intellectual excitement and with treasures of "Divine Philosophy."

LAYS OF THE SCOTTISH CAVALIERS, AND OTHER POEMS. By William Edmondstone Aytoun, Editor of Blackwood's Magazine, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Redfield, Clinton Hall, New York. 1852.

There is easy and pleasant reading in this volume; though it can hardly endure the comparison which not only its title, but also the imitative character of especially the first poem provokes, with Macaulay's Lays of Ancient Rome.

Prof. Aytoun, the son-in-law of Prof. Wilson, has succeeded, as this title-page announces, to the editorial control of Blackwood's Magazine. If we may judge from the spirit and interest of the "Lays of the Scottish Cavaliers," the Magazine is likely to lose nothing of its bitter political spirit under the new administration. The volume contains, in prose and verse, the most unmitigated toryism or rather *Jacobitism*. Had our author merely personated the Jacobites in his poems and represented to his readers all that was picturesque or tragic in their stubborn adherence to the dynasty of the Stuarts, he might not have been chargeable with any partizan intent. But in his more historic prose, speaking in his own person, he identifies himself, like a true Oxford man, with the ancient and implacable enemies of British liberty. He even enters into controversy with Macaulay—we might almost say with all other historians who have touched upon that period—as champion for "the bloody Claverhouse."

As a companion to these "Lays of the Scottish Cavaliers," the American public already have the "Lays of the Kirk and Covenant," by Mrs. Menteath. Published by R. Carter and Brothers.

A REEL IN A BOTTLE, FOR JACK IN THE DOLDRUMS. Being the Adventures of Two of the King's Seamen in a voyage to the Celestial Country. Edited from the manuscripts of an Old Salt. By Rev. Henry T. Cheever. New York: Charles Scribner. 1852.

A veritable "Pilgrim's Progress" by sea; John Bunyan revived; and yet with no air of imitation, but with the like pertinent appropriation of the Scriptures to the every day experience of the Christian, a like knowledge of the human heart and of the work of sanctifying grace therein, a like ingenuity in the invention of incidents, the grouping of details and the narration of adventures, and the same quiet humor and pathos in the development of character and in the conduct of dialogues. Who the "Old Salt" is from whose manuscripts the work is edited, we are not informed; but we suspect that the editor is on terms of fraternization with him, and if the old fellow has any more such papers stowed away in his locker, we advise the editor by all means to get them into his possession and work them up for the public benefit. We are glad to learn that he has projected a library for seamen, of which this is the Alpha—the Dominical letter in Jack's religious calendar.

As a work of Christian experience and religious counsel, this has great value. The perusal of it will make one familiar with heart-experiences in Christian life, and with the riches of the Scriptures and of devotional poetry in the English tongue. Some of the poetry we suspect to be original, and it is of the first order of sacred lyrics.

FALL OF POLAND; Containing an Analytical and a Philosophical Account of the Causes which conspired in the Ruin of that Nation, Together with a History of the Country from its Origin. By L. C. Saxton. In two volumes. New York: Charles Scribner. 1852.

The eulogy of departed greatness is ever tinged with the melancholy thought that that greatness has departed. That eulogy may glow with celestial fire, but the shades of evening gather around the orb whose light, reflected from the mirror of the biographer, lent an illusory splendor to the setting day. But far more melancholy is the history of a departed nation, when by its institutions, its spirit, its achievements, that nation had given promise of increasing splendor. The "Fall of Poland!" there is a dirge-like sadness in the sound, and we stand uncovered and tearful, as for a funeral service at the grave—as for a burial that gives no promise of a resurrection unto life. Yet such a fall has its lessons, and the living while they mourn may profit as they read the painful story.

The history of Poland wears a more pregnant interest, because of the passing history of Hungary, in some points so analogous. Shall her fall too be chronicled by the historian, and the name of the Magyar and the Pole, Kossuth and Kosciusko, go down to posterity on the same gloomy page? Or shall not rather the recital of the wrongs done to Poland, the monstrous outrage of foreign intervention, and the partition of her territory, arouse the civilized world to an energetic protest against another such infamous violation of the law of nations?

In this view the publication of Mr. Saxton's history is timely, and we wish for it an extensive circulation. It has been prepared with much research, and embodies the fullest account of the affairs of Northern Europe for the last three centuries that is accessible in any one work to the English reader. The division and treatment of the subject is philosophical, though the style requires considerable pruning to conform it to the demands of history. The general dissertations prefixed to each topic, as for instance that on great men,—in which a rhetorical passion seems to be indulged at the expense of grammatical precision and beauty,—do not enhance the value of the work as a history. It possesses, however, too much matter of real and permanent interest to suffer any essential depreciation from such occasional defects. The work is illustrated with a good map, and with portraits of Kosciusko, Copernicus, and Sobieski.

For the Independent.

POVERTY.

The wealthy *hear* of poverty, but Tract visitors *see* it, and many whom they visit *feel* it. On a plot of ground measuring 160 feet in front and 80 feet in depth, one hundred and forty families were found, some of them numbering ten souls or more, and all of them poor. We will not attempt to describe the particular circumstances of each, but notice only a few as specimens of what the visitors have witnessed during the present severe winter. There was one family of six persons, the mother confined by maternal sickness, and all around her in want of food and the comforts of life. In another family there was a mother who had just been discharged from the hospital, where one of her limbs had been amputated, but there was neither food nor fuel in her humble dwelling. Six children were found in the like destitution in another apartment; their mother was in the Lying-in Asylum, and their father had left home to seek employment in another State. In another was the widow of a clergyman, who had removed from one of the British provinces. She had three children and depended for support upon the earnings of a daughter; but she was very feeble, and required attentions that made large inroads upon that daughter's time. Another family consisted of a father, a mother and four children. The mother was shivering with cold, and the children were in the same bed with their father, who was sick, endeavoring to keep themselves warm, for they had neither food nor fuel. In a small room there was a numerous family; the father had no employment, and the mother had an infant a few hours old. In a dark and damp basement of a rear building there was found a little boy, with his mother and his grandmother. They had one piece of wood, and they put it into a furnace with some shavings; it afforded them both light and heat, and the boy exclaimed, "See how warm that stick is getting—now, mother, I can warm my feet!" This appeared to be the only comfort they had, and the visitor ventured to suggest that their condition might be improved if they applied to the Governors of the Alms House: the grandmother sighed and said, "It will be better to apply to the Governor of the Universe, and it was his goodness that sent you here." The visitor asked if he should pray with her, and she exclaimed, "God be praised! Shall I then once more hear prayer? Daughter, turn me that I may go upon my knees." "You had better remain as you are," said the visitor; "a change of position may give you pain." "The Master was in a more painful position for me," was her reply, "and shall I fear a little suffering to honor him?" We will name but one more case. A husband came home, much elated, saying he was engaged to recover a watch that had fallen into a sink, and was to receive five dollars for doing it. He went out and attempted to fulfill his engagement; but he was suffocated, and his lifeless body was taken home to the widowed mother of six helpless children. In all these cases, as in many others, temporal relief was obtained for the sufferers; some of the children were taken to Sabbath-schools, and it is hoped that impressions of a religious character were made on the minds of some of the parents that, through the blessing of God, will never be obliterated.

This statement of facts is extracted from a monthly report presented to the Board of the New York City Tract Society by one of its missionaries, and the same report speaks of three backsliders having been reclaimed and of five persons having been hopefully converted and united with evangelical churches, some of whom would have been regarded by human wisdom as most unlikely persons to become the subjects of so great a change. There are at this time, connected with that Society, about twelve hundred visitors, and it is important that the number should be greatly increased. There are also twenty-two missionaries, and others will be appointed as Christian benevolence shall have provided the means of sustaining them. O.

The Principles of Mount Holyoke Seminary.

LETTER FROM MARY LYON TO CATHARINE E. BEECHER.

July 1, 1836.

I thank you for your interest in my plans, expressed in the sincere way of criticism on one point. I think, however, you do not fully understand them.

The terms high, low, and moderate tuition mean very different things in different parts of the country. In the aristocratic south, where all the wealth is concentrated on large plantations, and in some of the speculating portions of the north, where wealth flows in as in a day, and in some of the most prosperous mercantile and manufacturing places, these terms are understood differently from what they are among the general community of New England. The latter, tilling a sterile soil, and uniting economy with prudence, are enabled, by the slow gains of patient industry, to provide comfortably for their children, and send them to school in their own neighborhoods, to sustain the ordinances of the gospel, and to reserve something to be cast into the treasury of the Lord, in order to send the gospel to the heathen, to raise up ministers, to build up colleges and seminaries at the west, and to supply the destitute of our own land, who are less able or less willing than themselves, with the sacred ministry.

Our plan is to place tuition at what will be regarded by the New England community, including the wealthy and the educated, with farmers and mechanics, as moderate tuition.

Here I would have you distinctly understand that we do not adopt this standard because we consider ourselves under any obligation to *man* so to do. Neither do we consider it necessary that other institutions should adopt the same standard, or that this institution should certainly abide by it evermore, though at present it is essential to our success.

I have not been alone in considering it of great importance to establish a permanent seminary in New England for educating female teachers, with accommodations, apparatus, &c., somewhat like those for the other sex. Honorable to do this, from twenty to forty thousand dollars must be raised; and such a sum, raised for such an object, would form almost an era in female education. For years, Miss Grant and myself made continual efforts to accomplish the object; but all our efforts failed.

I am convinced that there are but two ways to accomplish such an object. First, to invest one, two, or a few wealthy men to do the whole: second, to interest the whole New England community, beginning with the country population, and in time receiving the aid and cooperation of the more wealthy in our cities. Each of these modes, if practicable, would have its advantages. The first, if done at all, could be done sooner and with very little comparative labor. The second would require vastly more time and labor; but if it were accomplished, an important and salutary impression would be made on the whole of New England. Having adopted this second course, we have been for some time going forward with as much success as we could expect. We have enlisted for the work. I have regarded it as a work for life. In laying out plans, we examined carefully every step. In the commencement of any great enterprise, the community often are not prepared to act upon the most important considerations, when they can be moved by less important, but more tangible, circumstances. During my long but fruitless efforts in connection with Miss Grant, I became convinced that the community were not disposed to appreciate the most important advantages of an institution thus endowed, such as its superior character and its permanency. I was also convinced that, to give the first impulse to this work, something must be presented which is more tangible, and of real, though of less value, and be made to stand out in bold relief. For this purpose, we have chosen the reduction of expenses, as compared with other large seminaries, not aided by the public. Every step we take proves it a good selection. We carefully avoid all extravagant statements; indeed, we usually state only general facts, leaving each to make his own estimate and draw his own conclusions. There is an expectation that economy will be practiced in the establishment, and that the funds, gathered by little and little, will be reserved for the good of the institution, and not for private emolument, and that there will be such a reduction of expense as the nature of the case will allow. Here is our pledge, and we must redeem it. In doing this, the first object to be gained is good management in the boarding department. Let that be secured, and all else will be sure to follow. I do not expect to have the direct care of the boarding department, but I hope to secure the cooperation of persons skilled in domestic economy, and disposed to use their skill faithfully for the great cause. The department of instruction, including tuition, I expect to superintend myself; and it is essential to success in the boarding department that I should set an example of economy in my own. Unless I do, I cannot lift up my head in efforts to exert an influence on this point in every other department. I do not mean to ask any other one connected with the institution to make such sacrifices as I can cheerfully make. This may not be necessary for my successor, but it is necessary in my case, at least for a few years.

Again, we have held up to New England people the advantages of a teachers' seminary, with ample facilities for boarding and instruction, free of rent, of so superior a character that a supply of scholars could be secured without receiving those who were immature and ill prepared, and who are always a heavy tax on the time of teachers. We have shown that the same money will, in this way, do more to provide instruction for young women qualifying themselves to teach, than it would do in our country academies. After these professions, shall we ask for higher tuition, at the same time that we are asking for benevolent aid to carry forward our enterprise?

Thus I do feel confident that we must retain our plan for tuition, or abandon the enterprise. But we must not give up the work. To indulge even a fear as to our final success, would be a cruel distrust of the kindest Providence. While I do not consider ourselves under any obligation to *man*, we are under solemn obligations to *God*, to adopt this course. We are compelled by the principles of expediency, so beautifully exhibited in the precepts and practice of the apostle Paul. If any injury should result to the cause of education from our adopting this moderate standard of tuition, it will be as nothing compared with the great good to be accomplished; less far than the injurious results of Paul's example, on the support of the gospel ministry, which results he so carefully guards against in the ninth chapter of 1 Corinthians.

I express myself with more confidence on this subject, because it has been with me, for two or three years, a matter of careful consideration: but further, because our laborious and indefatigable agent is of the same opinion, and all his intercourse with New England people has tended to confirm it. Having been wholly devoted to the enterprise for a year and a half, he probably knows more of the views of the New England community on this point than any hundred others. Careful in all his movements, he never has occasion to retrace a single step. Whatever may be thought of my sanguine temperament, he cannot be charged with being over-cautious. But his deficiency in zeal is more than made up by his unwearied labors, his never-ending patience and perseverance, his sound common sense, his careful observation of human nature, and his intimate acquaintance with New England people.

You speak of the importance of raising the compensation of teachers. In a list of motives for teaching, I should place first the great motive, which cannot be understood by the natural heart, Love thy neighbor as thyself. On this list, though not second in rank, I have been accustomed to place pecuniary considerations. I am inclined to the opinion that this should fall lower on a list of motives to be presented to ladies than to gentlemen, and that this is more in accordance with the system of the divine government. Let us cheerfully make all due concessions, where God has designed a difference in the situation of the sexes, such as woman's retiring from public stations, being generally dependent on the other sex for pecuniary support, &c. O that we may plead constantly for her religious privileges, for equal facilities for the improvement of her talents, and for the privilege of using all her talents in doing good!—*Memoirs of Mary Lyon.*

A Prodigal Son Reclaimed.

The "American and Foreign Christian Union," for March, has a letter from Mr. Rosenius, the Society's worthy missionary in Sweden, dated at Stockholm, Sept. 16, 1851, which records a signal instance of the recovery of a prodigal son from the depths of debasement and misery:

I have, during the last two months, been living in the country, two Swedish miles from the capital, and in this place also have tried to kindle the holy fire among the people living around me in great spiritual darkness. Thank God, it has not been in vain; some have begun to inquire after the truth.

In Stockholm, which I have visited every week, the work of the Lord seems to be blessed with great progress. I wish I could give you some idea of the many glorious proofs of such progress in individual souls. I will relate one instance which, during the last few weeks, has filled us with joy and wonder, seeing how the Good Shepherd faithfully and powerfully seeks and saves his lost sheep. The case is not a new one in the kingdom of Christ, but it is always gladdening to us, to see the way in which Divine mercy works. The person alluded to is a gentleman in whom the history of the "prodigal son" has been almost exactly realized, not only in regard to his spiritual, but also to his worldly position. He is the son of a rich owner of mines in Wermland. He began early in life to waste his patrimony by luxurious and prodigal living, and when, at the death of his father, he received his "portion of goods," then "he took his journey into a far country," to the seductive capital, and here "wasted his substance with riotous living." Not only did he so live himself, but he constantly tried to make himself friends, treated them splendidly, helped them, lent and gave money to these brothers in levity, and in the course of a few years all his patrimony was gone, and he sunk into such poverty that, at last, badly clothed and poorly lodged, he earned his bread by copying. Two years ago a lady in Stockholm recognized the son and heir of the rich and respected father in the person of the ruined man. She showed him her compassion, and offered to help him. He got better clothes, "and went and joined himself to a citizen of that country," got a place as overseer on an estate two miles from the capital. When he felt so far restored, and now looked back on his past life, his broken fortunes, and his degradation from master to servant, he often felt deeply touched, especially by the false friendship of the world, but further it did not go. His conscience slept, his sin towards God was unknown to him, he did not come to the resolution, "I will arise, and go to my father." No, he lived as wildly as before; yea, as among the swine. His dwelling and his clothes were better, but his heart unaltered. It happened one day when he was in town, and sitting in an ale-house with some of his former companions, that he uttered a slight reproach to one who had defrauded him of a large sum of money, and thereby considerably confined to his ruin. When they came out of the house, he received a blow so severe, as an answer, that he fell to the ground. Now he awakened to deeper reflection. Struck by such an end to a friendship which had cost him a good part of his fortune, he first fell into deep despondency. "Thou hast sacrificed all thy possessions to gain friends; and he whom thou hast most assisted and loved, rewards thee so!" what on earth is now worth seeking?" Full of such reflections, and deeply humbled, silent and thoughtful, he left town and passed a fortnight in the country in dreadful anxiety; a wild uproar of conflicting feelings filled his heart, and thoughts of suicide often tempted him. In this state he again visited his benefactress in Stockholm. Though not converted herself, she had some good books, and left the afflicted man a Swedish translation of the "Anxious Inquirer," by James. Wondering, yet anxious to see what a book could do for him, he took it and read it with growing interest; and the Lord opened his eyes, so that soon all his sorrow concentrated itself in one sentiment, "Father, I have sinned against heaven and before Thee." In short, God and His violated law began to stand up with more importance in the views of his soul, and to "arise" became the only subject of his thoughts. He came to town, borrowed some numbers of my little paper, the *Pietisten*; and I soon began to observe among my hearers at meetings, but unknown countenance whose aspect betrayed his former way of living. He seemed ready to devour every word: his eyes expressed lively emotions; his tears often broke forth. After a week the stranger paid me a visit. It would take too much time to impart to you all the interesting conversation I have had with this man, but the result has been that the great Shepherd of souls here gave us a glorious proof of his faithfulness and power to save the lost; a delightful evidence of the power of divine mercy in the transformation of a human heart. Geijer (such is his name) is now a lovely Christian, humble, broken-hearted, poor in spirit, but he has found peace through faith in our Savior, and cannot sufficiently praise the wonderful and inexpressible love which has sought out a sheep so far out of the way as he has been.

From the Buffalo Christian Advertiser.

Another Victim.

A man named Brown was found on the 3d inst., frozen to death, in the field near Hill's distillery, about two miles and a half from Buffalo, on the Aurora road. He had been missing about three weeks. For some time previous to this, he had been raving in all the horrors of delirium tremens. Brown was born in Vermont, was twenty-eight years of age, a good workman, and when sober, a kind husband. In July last his little child was crushed to death under the wheels of a wagon. The wretched father betook himself to his cups to drown sorrow. He was surrounded by rum-taverns; his appetite increased; he was met by temptation at every turn, until he became the loathsome drunkard, and his once happy home an earthly hell! At length reason is dethroned, and he raves, pursued and tormented by a thousand furies. His cries and shrieks are heard over the neighborhood, as he flees from tormenting demons, through streets, fields and woods. At intervals his reason returns, and he tells his wife he has nearly ruined himself, is on the precipice of destruction, and would be glad to be saved. Alas, he had gone too far! He was already in the fatal circles of the maelstrom, crying in vain for help! On Sunday, Jan. 11th, late at night, the neighborhood was alarmed with cries of "murder!" and Brown is seen running along the plank road in the direction of the distillery. It was a night of fearful coldness. Brown was a strong man, but nature could hold out no longer. He had arrived within a few rods of his apparent destination, when he sank down, and his wailings were hushed in death.

"The last wild shriek of agony is o'er,
And cold in death he sleeps, to wake no more."

The rumsellers are now very kind and liberal. A meeting is called in one of their bar-rooms to see what shall be done. They subscribe fifty cents a-piece to bury their victim, and one of them volunteers with his sleigh and horses to carry their handiwork to the grave, and bury their dead out of their sight. Let us look over the dark catalogue of the doings of the rumsellers in this single case—only one among the thousands that are occurring among us every year. 1. They have taken Brown's money, and made him and his family worse than beggars—*i. e.*, they not only left them destitute, but placed them beyond the reach of charity. 2. They have transformed a happy home into an earthly hell. 3. They have changed the noble, generous man, the loving husband, and the tender father, into the loathsome wretch, and sent him home the terror of the wife he a few months ago loved and cherished. 4. All this is not enough—they pursue him to the death—they rest not till the poor man is driven into eternity. "But," the rumseller replies, "I did not kill Brown: he procured the liquor that brought him to his end at some other establishment." What matters it? Does it affect your character that you did not pour the last glass? You had perhaps poured hundreds for him previous to this, and helped him on the road to ruin; and the fact that your brother in the work of death poured the *last* glass was merely accidental. A dozen murderers stand over their victim plying their daggers, and is your character less black, because the dagger of your more fortunate brother reached the heart and drank the last life-drop? "But," rejoins the rumseller, "Brown never took a glass at my house." What of that? If you could make out that you did nothing towards the murder of Brown, you are plying the work of death in other directions. You well know you are robbing families, transforming noble men into brutes, and sending them reeling from your bar-rooms to the poor-house, the prison and the gallows,—to poverty, to wretchedness and death. But, again replies the rumseller, "I never sell to a man who gets drunk." Admit it, and the matter stands about like this. You operate upon the sober, intelligent, better part of community: you fasten upon them an appetite which they cannot resist: you bring them to the precipice of destruction, and then give them to your brother of the lower greggorieo to hurl over. Your infernal business stamps you as the author of all the crime, from theft to murder, and your character is not less black in the sight of God and Justice, because you drive the work of death according to law. Why does not such a tragedy as that of Brown awake every man to action? Why do we not arise *unitedly* and demand from our legislature a law that will effectually arrest the work of destruction and death? Why do not common sentiment and common law treat the rumseller—the author of all crime—as an ordinary culprit? Why do we punish for theft and murder, and at the same time license men to manufacture thieves and murderers?

Z. H.

Discovery at the Old Houses of Parliament.

On Saturday afternoon no small degree of excitement was created by the discovery of a body imbedded in the walls of St. Stephen's Chapel. While the workmen were chipping an old stone wall of the chapel they came upon something rolled up in canvas, and on partially uncovering it a human form was disclosed in a perfect state of preservation. A wooden pastoral staff was found by its side, such as was carried by the mitred abbots of the olden time. On discovery created intense excitement, and hundreds of persons flocked to the spot. Mr. Barry was sent for, and in the mean time the remains are strictly guarded, in order that a satisfactory examination may be made by competent persons. It may be remembered that the walls in which this interesting relic was discovered, form part of the chapel built by Richard the Second, in 1398, the money for the purpose having been raised by a tax imposed on all foreigners then residing in the kingdom. The body was found in the wall of the crypt, under the high altar, where in the old monasteries there was generally to be found a small chapel, underneath the great public church. To be buried in this position was a mark of distinction, reserved for the founder of the building or for some great benefactor of the establishment. The body just discovered is obviously the remains of a high ecclesiastic, and from the fact of its being buried with crossed-legs it is surmised that the deceased dignitary was one who had visited the Holy Sepulcher. The body is closely encased in sereecloth, which will probably be difficult of removal.—*English paper.*

Fragrance.

Oh, world of mystery, that everywhere hangs about us and within us! Who can, even in imagination, penetrate to the depths of the commonest of the phenomena of our daily life? Take for instance one of these pots of Narcissi. We have ourselves had a plant of the variety known as "soleil d'or," in flower, in a sitting room for six weeks during the depth of winter, giving forth the whole of that time, without so far as we know ceasing, even during sleep, for we need hardly tell our readers that plants do sleep, the same full stream of fragrance. Love itself does not seem to preserve more absolutely its wealth while most liberally dispensing it! That fragrance has a material basis, though we cannot detect it by our finest tests. What millions of millions of atoms go to the formation of even a single gust, as it were, of this divine flower-breath. Yet this goes on, through seconds, minutes, hours, days, weeks, and ceases only with the health of the flower petals. Where then, in these petals—these thin, unsubstantial cream-flakes—may we look to find stored up all these inexhaustible supplies? Where indeed? and if they are not stored up, but newly created as given forth—is not that even more wonderful! Would that any one could show us the nature and modes of operation of such miraculous chemistry.—*Leigh Hunt's Journal.*

MEDICAL.—There has been a great deal of talk about Mr. George Law, the man who has the faculty of doubling lines of seventy-four millions. money; but we are going to speak of another family of Laws, more nearly related to the Hon. Hyer Law. Dr. Main Law and Dr. Moral Law were physicians. The latter attended a patient by the name of Timbertoes, for a disease of the wallet, of a chronic character. The attendance became chronic as the disease, and a vast deal of good medical advice was expended upon the patient without any apparent benefit. At last, Dr. Main Law was called in, who at once commenced a different treatment, and in less than six months the ulcers in the wallet began to heal, and the patient gained strength rapidly. Timbertoes, however, still continued to take the advice of Dr. Moral Law, thinking that he received benefit from it, though it did not reach the particular disease under which he had suffered, so effectually as did the medicine of Dr. Main Law. Hereupon the doctors differed, and Dr. Moral Law demonstrated to his own perfect satisfaction, that though the medicine of his cousin, Dr. Main Law, had got the better of the disease, yet it *ought not to have done so*, and was therefore improperly prescribed. Timbertoes, however, refused to discard Dr. Main Law, because he said he didn't care a fig for the metaphysics; all he knew was, that his wallet was really better.—*Commonwealth.*

A PRAYER FROM EDWARD VI.'S PRIMER.—Let me neither follow my own will, nor the fancies of mine own mind; neither let me be beguiled with the masque of old customs, long usages, fathers' decrees, ancient laws, nor anything that fighteth with thy holy ordinances and blessed commandments; but faithfully believe and steadfastly confess that to be true godliness which is learned in the Holy Bible, and according unto that to order life unto the praise of thy holy name.

For the Independent.

ARMENIA.

She lies in her coffin,
Her little sand run!
The golden bowl broken,
Her happy life done!

No more her sweet prattle
Will wake us at light,
No more to each dear one
She'll lisp her "Good night."

How clear used to warble
Her voice in the song!
What ripe words, yet childish,
Oft fell from her tongue!

That voice now is silent,
We'll listen in vain
Amid our sad circle
To hear it again.

Oft came a light tapping,
Scarce touching the floor,
We knew 'twas *her* footstep,
We'll know it no more!

We glance at her playthings,
Her books, and her cot,
And tears wet our eyelids,
For Menie is not!

Hush! Menie still liveth,
Though not to *our* sight,
Her happy soul basking
In Heaven's own light.

Her voice still is singing,
Though not for *our* ear,
She swelleth the chorus
No mortal may hear!

We ne'er to our bosoms
Our darling may press,
Yet needs she no token
Of love's tenderness.

For Jesus hath called her,
She rests in His arms,
Free now from all sickness,
Free now from all harms.

She lies in her coffin,
Life's little sand run,
But being far nobler
She just hath begun!

Oh would we recall her
To sin and to pain!
We'll come to *thee*, Menie,
We'll see thee again!

L.

SONNET.

WRITTEN FOR A YOUNG LADY RECENTLY BEREAVED OF AN AFFECTIONATE AND PIOUS SISTER.

O thou blest spirit, who th' immortal choir
Hath joined,—forsaking this thy brief abode,
Relieved of cares and griefs,—a cumbrous load,
Which weary mortals bear; who, clothed in fire
Seraphic, glowest in thy bright attire,—
Caught from th' Eternal Light, thy glorious God;—
How oft thy sister, lingering on the road,
Her spirit crushed, doth yearn with fond desire
To hold those sweet communings, once again
With thee, in dreary winter's lonely eve;
At rosy morn, thy voice so sweet to hear:—
It may not be. Submissive she shall leave
The wish so vain; content to bear the pain
Of absence, till her last great change appear.

E. M.

SAND LAKE, *Jan.* 19, 1852.

FEELING FOR THE PILLARS.—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great, beautiful arch over my head, but could not see any pillars on which the great builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspirit others with the same strong confidence.

The Husbandman.

Earth, of man the bounteous mother,
Feeds him still with corn and wine;
He who best would aid a brother,
Shares with him these gifts divine.

Many a power within her bosom,
Noiseless, hidden, works beneath;
Hence are seed, and leaf, and blossom,
Golden ear and clustered wreath.

These to swell in strength and beauty,
Is the royal task of man;
Man's a king, his throne is duty,
Since his work on earth began.

Bud and harvest, bloom and vintage,
These, like man, are fruits of earth;
Stamped in clay, a heavenly mintage,
All from dust receive their birth.

Barn and mill, and wine-vat's treasures,
Earthly goods for earthly lives,
These are nature's ancient pleasures,
These her child from her derives.

What the dreara, but vain rebelling,
If from earth we sought to flee?
'Tis our stored and ample dwelling,
'Tis from it the skies we see.

Wind and frost, and hour and season,
Land and water, sun and shade,
Work with these, as bids thy reason.
For thy work thy toil to aid.

Sow thy seed, and reap in gladness!
Man himself is all a seed;
Hope and hardship, joy and sadness,
Slow the plant to ripeness lead.

[*Sterling.*

CAUSES OF FAILURES IN BUSINESS.—An excellent writer in Hunt's Magazine enumerates the following causes of failure among men of business: "1. The leading one is an ambition to be rich—by grasping too much it defeats itself. 2. Another cause is aversion to labor. 3. The third cause is an impatient desire to enjoy the luxuries of life before the right to them has been acquired in any way. 4. Another cause arises from the want of some deeper principle for the distinguishing between right and wrong, than reference merely to what is established as honorable in the society in which one happens to live."

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